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OUR COVER

ONE of the best-loved landmarks in America is the Statue of Liberty (Liberty Enlightening the World) in New York Harbor. It is more than a gift from France; it is a monument to the love that can bind nations together.

The Statue of Liberty was designed by Frederic Auguste Bartholdi, a French sculptor from Alsace. The framework of four steel supports was designed by another famous Frenchman, Alexandre Gustave Eiffel, who later built the Eiffel Tower. The statue stands on Bedloe's Island, near the southern tip of Manhattan, New York.

The cost of the statue, about \$250,000, was raised in small donations in 180 cities of France. Many of the contributions came from children. The pedestal on which the statue rests was paid for by small contributions in America—sponsored by Joseph Pulitzer.

Emma Lazarus says in her famous poem that is reproduced in bronze beneath the statue:

"Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch,
whose flame

Is the imprisoned lightning,
and her name

Mother of exiles."

—Kenneth S. Bennion.

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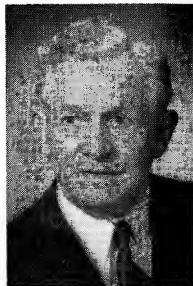
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YOU WILL WANT TO READ . . .

- Gospel teachers who prefer frosting on their cake will want to read, "Does Your Cake Need Frosting?" on page 270. Their students like frosting, too!
- Four children under five years old, her husband a member of the bishopric, homesteading 160 acres of desert land . . . and yet Joyce Bowen Maughan found time to spark a stake project. Read "She Sold Them on Libraries," page 277.
- Which 10 stars in Old Glory were the Mormons instrumental in adding? Read Howard R. Driggs' "Stars in America's Flag," page 259.
- This is September—169 years since the United States Constitution was drawn up by wise men whom God raised up for the purpose. Read, "Little Deeds from Big Lives," page 265.

Education for Citizenship

By President David O. McKay



THERE are three postulates necessary for education for citizenship: 1. The most important business of the nation is the proper training of youth. 2. The noblest profession is that which inspires youth with high ideals. 3. The need was never more urgent than at present — to teach youth the advantage and privileges of the American way of life.

When I speak of citizenship I have in mind citizenship not in a world federation, to which ideal mankind has not yet attained, but citizenship in the United States of America, where, as we all know, the public schools are created and regulated by law and financed by public funds. The policies of the schools are determined by public officials who are selected either directly or indirectly by the people. These schools are public not only in control and support, but also in terms of their availability to all.

Article Ten, Section 1, of our Utah State Constitution prescribes that: "That Legislature shall provide for the establishment and maintenance of a uniform system of public schools, which shall be open to all children of the State, and be free from sectarian control."

The First Amendment to the Constitution of the United States says that: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances."

Thus by law the public schools of this nation must be nondenominational. The law specifically requires that they can have no part in securing acceptance of any one of the numerous systems of belief regarding a supernatural power and the relation of mankind thereto.

The restriction applies to the atheist as well as to the believer in God. The scientist who tells young people that religious faith is to be condemned because it is "unscientific" is violating the constitution of the state and of the nation as much as he who would take advantage of his position to advocate the superiority of any one religion.

Major Responsibility of Schools

A general objective of education is to help young people develop healthful, emotional and social attitudes. A nation cannot succeed as it should either politically or morally, half-educated, half-illiterate.

The phases of education for which the schools have primary or chief responsibility include reading

and writing, arithmetic, spelling and the basic essentials of oral and written composition, the social studies and science.

A second major responsibility of the schools from grades to the university is to develop efficient leadership, a leadership that is loyal to the best interest of the country.

The kind of leaders to whom we should like to entrust our children has been clearly set forth as follows by Dr. Ralph McDonald, who concludes that "the teachers of our young must be strong and vigorous, keen of intellect, balanced in outlook, superior in personality traits, deep-rooted in their spiritual foundations. They must have a passionate devotion to human freedom and be anchored to an abiding faith in the improbability of man. To such an outstanding personality must be added education in the heritage of the human race, in a loving understanding of human growth and development, in the precepts of democracy, in the lore of the school, and in the skills of teaching."

The dignity, the responsibility of the profession merit just such teacher-leaders — models for pupils to pattern after — ideals for youth to emulate — their guides — their inspiration. If the people — the stockholders in this most important business in the nation, the proper rearing of our children — would demand such outstanding teachers in our schools, the present ratio between what the nation spends annually for education and for crime would be materially changed: \$6,000,000,000, the cost of education last year, \$20,000,000,000, the cost of crime!

Training for the American Way of Life

Education for citizenship requires more emphasis upon the advantages and blessings of the American way of life. Next to life itself freedom is man's most cherished possession. When I was a student, we were thrilled with Patrick Henry's words, "I know not what course others may take, but as for me, give me liberty, or give me death!" Our interpretation of liberty then was largely confined to the idea of the colonists freeing themselves from the autocratic government of King George III.

Little or nothing was said about freedom to write, to speak, to work, to plant, to sow; to sell, to build; in fact, to do as we pleased as long as we did not infringe upon the rights and freedom of others. We were free individuals living in a government that would protect us in life, liberty, and the pursuit of happiness. We accepted our way of life as we did the

sunshine from heaven, as a free gift to which we were entitled.

Today millions of children are taught that each life belongs not to himself or to his God, but to the state, and the advocates of this false theory are energetic in seeing to it that every child under their domination is thoroughly indoctrinated with it.

Communism is antagonistic to the American way of life. Its avowed purpose is to destroy belief in God and free enterprise. In education for citizenship, therefore, we should see to it that every child in America is taught the superiority of our way of life, of our Constitution and the sacredness of the freedom of the individual. Such definite instruction is not in violation of either the federal or the state constitutions.

Teach that free enterprise is the right to open a gas station or a grocery store, or to buy a farm if you want to be your own boss, or to change your job if you do not like the man for whom you work. Under communism you work where you are told, and you live and die bossed by hardfisted bureaucrats who tell you every move you must make. Free enterprise is the right to lock your door at night. In communist countries the dread secret police can break it down any time they like.

Emphasize Moral and Spiritual Values

A fourth obligation in education for citizenship demands more emphasis upon moral and spiritual values. Our government was founded on faith in a Supreme Being as evidenced by the Mayflower Compact, the Declaration of Independence, by George Washington and Benjamin Franklin in the Constitutional Convention, and by a hundred other incidents prior to, during, and following the birth of this republic. Said the Father of our Country: "We have raised a standard to which the good and wise can repair; the event is in the hands of God."

And Benjamin Franklin, recognizing the apparent inability of the convention to solve perplexing problems confronting it, stated his faith in an overruling Providence and his assurance that God will answer prayer:

"I have lived, Sir, a long time, and the longer I live, the more convincing proofs I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid?"

"We have been assured, Sir, in the sacred writings, that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this, and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel. We shall be divided by our little, partial, local interests, our projects will be confounded,

and we, ourselves, shall become a byword down to future ages. And, what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing governments by human wisdom, and leave it to chance, war and conquest.

"I, therefore, beg leave to move that henceforth prayers imploring the assistance of heaven, and its blessing on our deliberations, be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service."

Fundamental Principles in Our Republic

What the Convention did with this motion is a matter of controversy; but God and individual freedom are fundamental principles in our glorious republic, and our obligation is to keep in our schools a reverence for Deity and respect for the dignity of the individual man.

I love the Stars and Stripes and the American way of life. I have faith in the Constitution of the United States. I believe that only through a truly educated citizenry can the ideals that inspired the founding fathers of our nation be preserved and perpetuated.

I believe that four fundamental elements in such an education are:

1. The basic essentials of oral and written composition — arithmetic, social studies and science.
2. Loyal leadership as found in men who "cannot be bought or sold; men who will scorn to violate truth, genuine gold."
3. Open and forcible teaching of facts regarding communism as an enemy to God and to individual freedom.
4. More emphasis upon moral and spiritual values.

I fully concur with Dr. A. Cressy Morrison, past president of the New York Academy of Science, in his book, *Man Does Not Stand Alone*:

"Reverence, generosity, nobility of character, morality, inspiration, and what may be called the divine attributes, do not arise from atheism or negation, a surprising form of self-conceit which puts man in the place of God. Without faith, civilization would become bankrupt, order would become disorder, restraint would be lost, and evil would prevail. Let us, then, hold fast to our belief in a Supreme Intelligence, the love of God and the brotherhood of man, lifting ourselves closer to Him by doing His will as we know it and accepting the responsibility of believing we are, as His creation, worthy of His care."

May our educational system from grade school to university ever seek and merit His divine guidance!

—Nannie McCormick Coleman, *The Constitution and Its Framers*, page 338.

TEACH ME TO PRAY

TEACH me to pray, Lord, with sincerity;
Not empty words, that echo my own thoughts
As in a vast cave, lonely and forgot,
But as a friend with warm humility.

Teach me to kneel before Thee joyfully,
As birds fling raptured notes to sapphire skies,
Like crystal waters splashing lullabies,
Gladly as the sun is bright and free.

And teach me, Father, to talk quietly
With Thee of problems that perplex, or share
My confidences, knowing Thou dost care;
Communing often in silent reverie.

Lord, I beseech Thee, through Thy Holy Son,
Teach me to say, "Thy will be done."

—Mabel Jones Gabbott.

STARS IN AMERICA'S FLAG

By Howard R. Driggs*

OLD Glory, as designed by patriotic Betsy Ross, and approved by General George Washington, had 13 stars in a circle on a field of blue. Thirteen stripes, alternately red and white, were also on this "Star Spangled Banner."

As our nation grew, new stars and stripes were added. Vermont brought them to 14, Kentucky to 15. How many stripes should be added to Old Glory was a problem. Congress finally appointed a committee to consider the matter.

Samuel Chester Reid, an outstanding naval hero of the War of 1812 and afterwards harbor master of New York port, was asked to offer a new design. He submitted one with 13 stripes, for the 13 colonies, and one star for each state, arranged in rows. Congress gave prompt approval of the beautiful banner and on April 12, 1818, it was flown over the national Capitol in Washington, D. C.

Samuel Chester Reid passed away in 1861 and for 95 years no tablet or stone marked his resting place in Green-Wood Cemetery, Brooklyn, N. Y. He was just remembered in the hearts of those who loved him best.

An attendant of the cemetery, Thomas Manning, recently found the grave, and the dramatic life story it held began to come to public notice.

The assurance is that this autumn, on Armistice Day, a monument will be dedicated to the heroic American who designed our flag.

Our Founding Fathers gave us the immortal first 13. Whence came the other 35 stars?

Latter-day Saints should have an abiding interest in the stories of the flag's stars. Many members of our Church are Sons and Daughters of the American Revolution. Others are sons and daughters of pioneers who came from lands across the sea. All these pilgrims of the plains and mountain valleys played varied, helpful roles in adding new stars to our flag.

Most folks know, of course, that our pioneers added the star of Utah to Old Glory. Too few, however, know that they played helpful roles in adding nine other stars. My attention to this was given impetus one day by one of Iowa's historians.

Helped Populate Iowa

"Your Mormon people," he remarked, "helped us to place the star of Iowa in the flag. We had applied for statehood while we were largely Indian territory. A question of population was involved, and the Mormons played an important part by pioneering western

*President of the American Pioneer Trails Association, Dr. Howard R. Driggs is an authority on history of the West and his twentieth book, *The Old West Speaks*, will be published this fall by Prentice-Hall.



Mormons played helpful roles in adding ten stars to Old Glory.

Iowa and solving that problem for us. On the last day of 1846 — the year the Mormons came — Iowa was admitted to the Union."

When the Mormon Battalion became part of Brigadier General Stephen Watts Kearny's Army of the West, it helped open the way for the adding of several more stars. Under command of Lieutenant Colonel Philip St. George Cooke, the Mormon Battalion blazed the first wagon road across New Mexico. Its route was across the desert stretches from Santa Fe, N. M., to San Diego, Calif. At Tucson, one of the Mexican towns on the way, the battalion raised the first American flag in what is now Arizona.

There Was Work To Be Done in California

California, when the battalion reached there in December, 1846, was already under our Stars and Stripes. There was work yet to do to secure and guard the realm. The "water pioneers" on the ship *Brooklyn* were helping at San Francisco. Later Mormon Battalion soldiers, honorably discharged, played a significant role in the discovery of gold; and in 1851 a thriving colony was founded by Latter-day Saints at San Bernardino.

During the exodus of 1846, our pioneers established Winter Quarters in Nebraska. A company of Saints from Mississippi that year built Pueblo, first Anglo-Saxon town in Colorado, where members of the Mormon Battalion on "sick leave" also spent the winter. Some trading posts had preceded these towns in the untamed regions but the founding of towns there was first done by the Mormon people.

(Concluded on page 287.)

¹National Cyclopaedia of American Biographies, pages 140, 141; the Dictionary of American Biographies; and Webster's Unabridged Dictionary.

"Sanctify yourselves that your minds become single to God, and the days will come that you shall see him; . . ." —Doctrine and Covenants 88:68.

The Sixth Beatitude^{*}

BY ELDER JOHN LONGDEN

Assistant to the Council of the Twelve

"Blessed are the pure in heart: for they shall see God."

—Matthew 5:8.

SOME time ago a proud father asked me to visit his newborn son. A nurse gave each of us a gown and a mask, which we put on before entering the nursery. As we walked in, I saw several dozen beautiful, pure, little ones, and I experienced a wave of deep humility to be in the presence of so many who had just lately left the presence of our Father.

As we looked at the new little son, I was conscious of the great caution exerted by all who took care of him. Everything must be sterilized, kept as pure as possible. I thought, everything is being done physically to protect these little ones, and that is important. But are we doing enough to keep them spiritually pure all through life, to keep their hearts pure so that, as promised by Jesus Christ, they might return to the presence of their Father and see Him?

These little ones will have to fight their way through disheartening events and unclean experiences. They will be tempted on every hand; yet, while still babies, I am sure each would elect to return to the presence of our Father in Heaven.

Jesus Christ said, "Blessed are the pure in heart: for they shall see God." Blessed indeed! It is a glorious promise. But who are the pure

in heart? How do we purify our hearts? How do we protect our beloved children that they may be classed with the pure in heart?

Answering the last question first, we have the Gospel, which I think of as an all-covering cloak of purity to be put on and worn forever. If I live by its teachings, it will protect me from impure thoughts and actions and thus keep me from infecting others with impure ideas also.

It is such a simple matter to purify our lives. If we will magnify and respect the priesthood of God and live by all the teachings of the Gospel, our lives can't help but be clean and good. Repeatedly we are told in the scriptures that we must purify ourselves if we would enter the kingdom of God. Just to enter it — much less see God! Therefore, we need daily to work at the process of purifying ourselves, because what we are is so important to others as well as to ourselves.

Recently, following a stake conference, a young priest asked me, "Don't Latter-day Saints believe it is important to be honest?" That seems like a foolish question and actually he knew the basic answer, but he had had a sad experience with one of the ward leaders and had come out the loser because of a dishonest act. This was bothering him. A dishonest person is surely not pure in heart, and he injures others by his dishonest actions.

I recall a young couple contemplating divorce because they had lost faith in each other. Unclean thoughts—jealous, proud and haughty thoughts—had started them on

this path. Pure in heart? Certainly not!

Can a father be unkind to his children and still have a pure heart? Can husband and wife be untrue to each other and have pure hearts? Can children dishonor their parents? Can we be dishonest with our neighbors? Can we take the name of God in vain and use all manner of profanity? Can we be untrue to the covenants we have made with the Lord? Can we do any of these and still have pure hearts?

"... Sanctify yourselves that your minds become single to God, and the days will come that you shall see him; . . ." (Doctrine and Covenants 88:68.)

Have we looked into our hearts recently? Each of us must do his own purifying. However, there is an over-all program which, if followed, would help to keep us on the path our Father would have us travel. First, we must love God with all our hearts and our neighbors as ourselves. We must effect in our lives a constant program of doing good, abiding by truth and all the commandments of God. In this fast moving world of ours, at times of crises a pure heart will enable us to have the proper perspective.

A sweet young woman was stricken with a dread disease some years ago. She was paralyzed and her life hung by a thread. No one can know the despair of a young mother of

Next month's treatise will be "The Seventh Beatitude," by Elder Hugh B. Brown.

^{*}This is the sixth article of a series on the Beatitudes by the Patriarch to the Church and Assistants to the Council of the Twelve written especially for THE INSTRUCTOR.

SIXTH
OF A SERIES



ELDER JOHN LONGDEN
No one would ask for more. . .

four, wondering what was to happen to her family. Thanks to good Latter-day Saint training, this girl understood the Gospel and its importance in her life. She has learned to write with her left hand and although still confined to a wheel chair, her sweet spirit is felt all over the Church as she writes lessons for teen-age girls. To be with her is to taste a little bit of heaven. Pure in heart? She calls to mind what Paul wrote to Titus: "Unto the pure all things are pure; but unto them that are defiled and unbeliev-

ing is nothing pure." (Titus 1:15.)

Man may look on the outward appearance, but God looks on the heart. So, if the heart is pure, all is pure. Having cast out all envy, hate, unclean thoughts, dishonesty and all evil, we become as little children, as the babies in the nursery — truly pure in heart! Of all the beatitudes, "Blessed are the pure in heart: for they shall see God" gives us most promise for the future. No one would ask for more than that some day he be permitted to see God.

THE AUTHOR

FROM England ten-year-old John Longden came to the United States in 1909 with his family — converts to the Church of Jesus Christ of Latter-day Saints. Today (since 1951) he is an assistant to the Church's Council of Twelve Apostles.

Elder Longden was born in Oldham, Lancashire, Nov. 4, 1898, to Thomas J. and Lizette Taylor Longden.

He served in the Central States Mission from 1921-24. Since then he has held such Church positions as bishop, assistant superintendent of ward and stake Young Men's Mutual Improvement Assns.; high councilman in Salt Lake and Highland (Salt Lake City) stakes and General Church Welfare Committee member.

During World War II, Elder Longden directed L.D.S. servicemen's Church activities at Bushnell General Hospital in Brigham City, Utah, and in Salt Lake City; Boise, Ida.; and Las Vegas, Nev., areas.

He enjoys singing and has given freely of his talent at Church services, funerals and other events. At one time a student of dramatics, he spent two years with stock companies, playing juvenile and character roles.

After being employed at the Utah Power and Light Co. sales department, he went to Westinghouse Electric Supply Co. and for ten years was manager of the latter's Salt Lake office.

Active in civic affairs, Elder Longden has been vice-president of Salt Lake City Rotary Club, president of Bonneville Knife and Fork Club and Intermountain Electric Assn. and served for several years on the Salt Lake County American Red Cross and Community Chest boards.

Elder Longden married LaRue Carr (now second counselor in the Young Women's Mutual Improvement Assn. general presidency) in 1924 in the Salt Lake Temple. They have two daughters.

REVELATION*

By Elder Harold B. Lee

IN my home I have a beautiful instrument called a radio. When everything is in good working order, we can dial it to a choice of stations and pick up a speaker or the voice of a singer all the way across the continent or sometimes on the other side of the world, bringing them into the front room as though they were almost speaking there.

But after we had used it for a long time, there were some little delicate instruments or electrical devices on the inside called radio tubes that began to wear out. When one of them wears out, we get a kind of static — the sound isn't so clear. Another wears out, and if we don't give it attention, sounds fade in and out, for example, just when our team is about to make the winning football touchdown.

If we don't give those tubes attention, and another wears out — well, the radio sits there looking quite like it did before, but something has happened on the inside. We don't hear sounds from it. We can't get any singer. We can't get any speaker.

Now, you and I have within our souls something which might be said to be a counterpart of those radio tubes. We might have what we call a "Go-to-Sacrament-Meeting" tube, "Keep-the-Word-of-Wisdom" tube, "Pay-Your-Tithing" tube, "Have-Your-Family-Prayers" tube, "Read-the-Scriptures" tube and one which we might call the master tube of our whole soul, the "Keep-Yourself-Morally-Clean" tube.

If one of these becomes worn out because of disuse or because we fail to keep the commandments of God, it has the same effect upon our spiritual selves that the worn-out instrument in the radio in my home had upon reception we otherwise could receive from a distance. . . .

*Excerpt from a recent address.

IF life has you with your back to the wall, then you only need to be on guard in one direction—forward.
—Elder Sterling W. Sill.



He Stood Alone

but our Father
was with him
either on the
city streets or
in combat zones

By William B. Smart

MAJOR Henry Griffith tugged desperately at the jeep's crumpled radiator, wondering when the next artillery round would end it all. Other men, good men, had died on that road to the front lines. The Chinese Reds had it under direct observation and poured deadly mortar and artillery fire at any vehicle that tried to race across the few hundred exposed yards.

And now Major Griffith and his Korean driver had been unlucky enough to hit another jeep head-on squarely in the middle of that shell-torn target. The second jeep with its wounded soldier was on its way immediately. But the major's vehicle was stalled, its radiator jammed back over the fan.

Shells clumped on every side and shrapnel snarled over the two men during the 30 minutes it took to get the jeep started. Neither man was touched.

"All during this experience," Major Griffith said later, "the presence of the Lord's spirit was so strong that I never doubted for a moment that all would go well."

That was the battlefield testimony a two-year convert to the Church could bear in Korea.

Our LDS young men facing this crucial period of their lives need more than anything else to realize that it need not be wasted time. The man who stands on his own gets stronger — or falls down. More missionary work can be done, more testimonies built, more character strengthened during the time spent in uniform than during almost any other comparable period of time in a man's life.

Opportunities to show the world come in many ways.

They come as they did to LDS Chaplain Benny Mortensen, who, before the Korean War, was a star

quarterback for Brigham Young University and who won the Silver Star for gallantry in continually risking his own life to save the lives of wounded men in the battalion aid station during an intense enemy artillery attack.

Never Stopped Praying

Of that action, Chaplain Mortensen says:

"I don't think I ever stopped praying, whether I was standing on my head in a fox-hole or running to give morphine to some wounded soldier."

Opportunities come as they did to Don Reeder of Corinne, Utah, who spent all night driving a litter jeep as a volunteer during some heavy action and later found 75 bullet holes through his jeep, including a number through the seat, and who won the Silver Star — and, more important, a strengthened testimony of the Gospel.

Or they come as they did to Chaplain Robert E. Parsons, now a seminary teacher at Dragerton, Utah, who . . . but let him tell it:

" . . . Our men were hard hit in two places, 'The Hook' and 'Little Gibraltar.' My men on Little Gibraltar were working about 20 hours a day and there was no time to stop for church or Sunday. Finally the men began to request some type of service. I spoke to the company commander. He was cooperative but insisted that the work was so urgent that the men could not take time to go to the bottom of the hill as was the normal custom. If I desired to meet with them during their 20-minute lunch time, I was free to do so.

"Normally, I wore a 'flak vest' while on line but this day I could not obtain one. However, I met with the men as scheduled. It was quiet and I dispersed the men along a shallow ditch. I had expected about 30 Protestants but along came the Catholics and about 50 Koreans, making quite a crowd. They were nervous and needed spiritual encouragement and replenishing of their faith in God. What could I give them in 10 minutes?

"I started a hymn — and finished it — alone. Then I took off my helmet and offered a prayer. Holding my helmet in my arms I stood on the hillside all alone and looked at my men in the trenches. 'Men,' I began, 'wherever you are and whatever condition you find yourselves in, always remember that the Lord has the situation well in hand.'

Left Standing by Himself

"As the words left my mouth, a Chinese mortar dropped on us. It's the only shell I never beat to the ground. My men all dropped into the trench and I was left standing by myself. I felt like the Protestant God — large enough to fill the universe. The mortar passed over my head and lit perhaps 50 feet behind me. I braced myself for the explosion. None came. The shell was a dud.

"As my men slowly looked back over the trench, I repeated to them, 'Remember that the Lord always has the situation well in hand.' I then dismissed the meeting."

This is the way our young men have conducted themselves in combat. For each of the events related here, there could be told many more involving healing and preservation of life in other ways through the faith and the Holy Spirit these men have with them. And for each of these, there are other stories of LDS men who gave their lives heroically and unselfishly,

and whose parents can ever echo the words of one good man in Arizona who told this writer, "My sons are gone, but I can always be grateful for this: They went to their graves clean."

But the opportunities to show how real men — and women — are developed in the Gospel don't always come in such dramatic ways. More of them, far more, come by simply living day-to-day the clean, wholesome lives of which fine LDS youths are capable.

Lt. Col. Robert H. Slover, LDS servicemen's coordinator for the Far East, expressed this thought in a letter to the writer:

"I have heard many testimonies from our servicemen saying that their time in the service has brought to them for the first time the realization of the great gift they have in being a member of the Church of Jesus Christ of Latter-day Saints and in holding the priesthood. It has brought numerous men into Church activity for the first time. . . . I have had many servicemen tell me that after their experiences in the service their greatest desire was to go back home and be sent out on a mission.

LDS Servicemen in Korea

"You are no doubt familiar with the way the servicemen have opened up Korea for the work of our Church. Here is one whole nation that had the Gospel brought to them by our servicemen. . . . If the people at home could see our men in action over here, they would be proud of them and proud of their Church and their faith would be added upon many times. Chaplains of all services have told me how fine our men are, and on no less than three of the Navy's ships our group leaders are also the chaplains for the ship, in addition to their other duties."

Consider the experience of Sharon Hansen of Freedom, Wyo. Probably Sharon felt a bit strange and out-of-place the night she attended a big squadron Christmas party at Sampson AFB, N.Y. Probably she felt that if anyone was noticing that she would not take a drink or cigaret, it would only be to think she was a little odd.

She was noticed. She was talked about the next day. A young lieutenant of high standards heard the talk, inquired of the girl, learned she was a Mormon, and through her came into contact with the Church.

A private from Idaho named Bueller still stands as the symbol of bravery one of our chaplains, Spencer J. Palmer, most vividly remembers from his tour in the Far East. The story began in Sasebo, Japan, when Private Bueller with several hundred other soldiers debarked from a troopship.

"I doubt that he knew there was an LDS chaplain at Sasebo — and that I was watching him," Brother Palmer recalls. "I know he wasn't aware that I had seen him and a swaggering group of soldiers hitting out for town.

"I was a little troubled about Bueller. It was his first night in an oriental town. He was young. He was not with boys of his own faith. Moreover, the attitudes of most GIs at the reception center certainly were not conducive to morality; they had been herded, restricted and stifled at ports and in troopships for weeks. They had just been paid and had money to burn, were far from home and with an uncertain future. Surely this was the hour for a red-blooded man to stage a fling, if ever.

City for Suckers

"Sasebo was a natural place for that breed of thinking. At night it was a city for suckers and dupes — one of dark streets, free-flowing beer, nude or half-nude cabaret shows. Prostitutes leered on every sidewalk. Dressed in tight western clothes, powdered and perfumed, some were good-looking in dim light; they proved tempting to lonesome men.

"I flagged one of the small cabs for Sasebo as soon as I could get free at camp, thinking that if I found Brother Bueller, my presence might do him good.

"I searched for Bueller's crowd. When they could not be spotted, I feared he had surrendered to the grovelling life or the jeers of his buddies.

"Then I saw him — isolated, standing tall and solitary. He seemed so removed from the noise and debauchery around him, had he been an angel of God I would not have been more delighted.

"His buddies weren't with him. When asked what had happened to them, he simply said, 'They found some women, and I decided not to go.' That was all. But the words measured the courage of the man."

Again and again the testimony comes from chaplains and others that those who seize the opportunity and who live the principles they have been taught do far more effective service to their country and to their own futures.

To another young soldier of the faith, Paul the apostle wrote long ago: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." (I Timothy 4:12.)

To an extent that can never be adequately described but that is a source of tremendous pride to all of us, our young men in uniform are being exactly that.

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David O. McKay: A Holy Man



By John T. Wabliquist*

SEVERAL years ago I accompanied a professor of the University of Teheran, Iran, to the Hotel Temple Square in Salt Lake City. There we were to meet his guest, the founder of the modern University of Teheran (1934), who was formerly the minister of education of Iran and then a prominent member of the government and legislature of that country.

The professor had spent several months as the guest of the College of Education at the University of Utah, studying the organization and administration of education in Utah. In the course of his stay he encountered the Mormons for the first time, became greatly interested in an academic study of Mormonism, and spoke in several of our Latter-day Saint chapels.

A Tour for the Minister

It was his wish that I take the minister on a tour of Salt Lake City, the capitol of the state of Utah, and that I arrange interviews with the governor and other distinguished officials.

On the morning of the minister's arrival, we started east on the south side of South Temple Street. I noticed President David O. McKay leave the temple grounds through the gate near the Bureau of Information and start walking east on the north side of the street. On impulse, I excused myself and ran across the street toward him. Across my mind there flashed the thought: This is certainly an opportunity for the minister of education to meet Utah's most distinguished citizen.

President McKay stopped when I called his name, gave me the warm greeting so characteristic of him, and when I explained my mis-

sion, awaited the arrival of the Iranian professors from the other side of the street.

Busy Man Takes Time Out

I introduced him as President David O. McKay of the Mormon Church. He welcomed them to the city, suggested that they hear the Tabernacle organ recital, and insisted upon going into the Bureau of Information to get the details. During this interval I was mindful of the fact that here was a very busy man, getting behind in the day's schedule to be of service to me and guests. Also, I felt that he was doing something I should be doing, but he had insisted that I remain with my guests.

While he was gone on his errand, the minister said, "President McKay, of what is he president? Certainly not some business corporation?"

I said, "He is president of the Mormon Church." The professor came to the rescue and explained that Salt Lake City was the center of the Mormon Church and this was the leader of the world organization. "Oh," said he, "I can understand that. The moment I saw him across the street, I said to myself, there goes a 'holy man.'"

Then he went on to tell me that in his country they have holy men, too; men who spend their lives tuning themselves to the infinite and that many develop a holy appearance just as President McKay had.

While we were awaiting the return of the president, the professor told the minister about the Mormon Church and its peculiar organization, with a president as the head.

Repeats Observation

Again the minister said with emphasis, "I knew when I first saw him, he was a 'holy man.'"

By then the "holy man" was back in our presence with his plans for our entertainment.

The next day, promptly at noon, and, I am sure, following an arduous morning and a long meeting at which the brethren had been seated for hours, we were ushered into the presence of Presidents David O. McKay, Stephen L. Richards and J. Reuben Clark, Jr.

A Day To Be Remembered

If ever I was thrilled with the leadership of the Church in which I hold membership that was the day. They recognized these men for what they were — highly educated, cultured gentlemen. President McKay, in response to questions, explained the origin, purpose and mission of the Church. President Richards courteously volunteered them any assistance possible; and President Clark had the minister recite his favorite verses from the works of Omar Khayyám, the 11th century poet, mathematician, astronomer and tentmaker. President Clark said he had always wondered about the English translation of the Rubáiyát by Edward Fitzgerald. The Iranian professors were thoroughly enjoying themselves, so relaxed and at ease, that I began to worry about the brethren and their luncheon engagements and brought the interview to an end.

As we left the Church administration building, I heard the minister say to the professor, "They are all 'holy men.'"

Whenever I think of the three brethren who constitute the First Presidency of the Church and the magnitude of their tasks and their multitudinous duties, I think of my two discerning Iranian friends who first led me to see them as "holy men," with the "holy man" at their head.

*President, San Jose State College (California), eminent author of college textbooks, and former member of the Sunday School general board.

The Constitution— By the Hands of Wise Men

LITTLE DEEDS FROM BIG LIVES

By Arthur S. Anderson

AFTER four months in session, delegates of the Constitutional Convention of the 13 American states on Sept. 17, 1787, signed the Constitution, and 11 days later the Continental Congress ordered that it be sent to the state legislatures for ratification.

A revelation concerning the Constitution was received by Joseph Smith on Dec. 17, 1833, and reads in part: "I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose." (Doctrine and Covenants 101:80.)

Following are anecdotes from the lives of some of those wise men:



Alexander Hamilton

**He Backed
Convictions
with Actions**

ALEXANDER Hamilton, one of the leaders in the framing of the Constitution of the United States, once became associated with a New York group which was opposed to slavery. This association was formed to accomplish the legal freeing of the slaves.

Hamilton, a leading member of the association, was appointed chairman of the committee which was to devise ways to realize the group's objectives. He proposed a resolution to the effect that every member of the organization should free his own slaves. The proposition was debated at length and then indefinitely postponed.

Shortly after, Hamilton, who owned no slaves himself, was informed that a colored maid whom he had hired was about to be sold by her master. She was promptly purchased by Hamilton and given her freedom.

In the months that followed, few members of the committee showed their willingness to carry out their professed convictions. They were willing to organize an effort to free slaves but unwilling to set the example. Hamilton discontinued association with the group. He believed they could never accomplish their objectives unless they were willing to back their convictions with actions.¹

**George Washington
and the
Sabbath Morning**



George Washington

GEORGE Washington presided over the group which drafted the United States Constitution in 1787. Two years later, he became America's first president.

One of George Washington's friends said of him: "No company ever kept him away from church. I

have often been at Mount Vernon on the Sabbath morning when his breakfast table was filled with guests. But to him they furnished no pretext for neglecting God and losing the satisfaction of setting a good example. For instead of staying at home out of fancied courtesy to them, he constantly used to invite them to accompany him to church."

**With Scholarly
Zeal and
Determination**



James Madison

IN the spring of 1769, a small frail young man entered the College of New Jersey, later known as Princeton University. He had a strong desire for learning and an impatient nature which drove him to a pace that would challenge healthier men. After applying for permission to do two years' college work in one, he set about his studies with grim determination. He allowed himself only three hours of sleep out of every twenty-four.

It was this same scholarly zeal that enabled James Madison with the aid of another great statesman to later set down the framework for what was to become the U. S. Constitution. Madison was only 36 when he, with 38 others, became an original signer of that document. Today he is known as "Father of the Constitution."²



Benjamin Franklin

**"God Governs
in the
Affairs of Men"**

THE storm of controversy that surrounded the framing of the Constitution of the United States threatened the very foundations of the country which it was designed to preserve. In a dark hour at the Constitutional Convention in Philadelphia in 1787, Benjamin Franklin, then 81, made the following motion to those assembled:

"I have lived, Sir, a long time, and the longer I live, the more convincing proofs I see of this truth, that God governs in the affairs of men . . . I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel."

"I, therefore, beg leave to move that henceforth prayers imploring the assistance of heaven, and its blessing on our deliberations, be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service."³

¹Gleaned from Dolly Madison, by Anthony.
²See Nannie McCormick Coleman, *The Constitution and Its Framers*, page 338.

³Material taken from *Life and Times of Alexander Hamilton*, by Samuel M. Schnucker, LL.D.



CHIEF TAT-TOOSH
He said to hurry or his
child would be dead.

Miracles for the Lamanites*

Editor's Note:

In thumbing through old issues of *The Juvenile Instructor*, I came upon this article by my grandfather, George Washington Hill—for 35 years a missionary to the Indians. Having witnessed many cases of miraculous healing through the administration of the Priesthood, I thought this article would be of double interest to readers of *The Instructor*.

I NOTICED some time since in *The Instructor*, an account of the power of God being made manifest in the healing of a great number of the Lamanites, under the administration of a Brother Harris, in the southern country. I thought probably it might interest the young if I were to relate some of my experiences with that people.

I have witnessed a great deal more of the power of God in my administration with them than I ever experienced with any other people. There have been quite a number of cases where I have seen them healed instantly; I remember several cases of this kind that took place on August 1, 1875.

A large party of Indians had come in from Wind River, to see what our Indians were doing, as they had heard that I was working with them, trying to teach them the principles of the Gospel and also trying to teach them how to live as the more civilized man does, by cultivating the earth.

They were very anxious to find out whether an Indian would be allowed to settle down and cultivate the earth as other people do. They also wished to ascertain what our religious views were that we were teaching to those Indians, as they were interested with them, because they not only belonged to the same nation, but were related to each other as well.

On the date above mentioned I was holding a meeting with them; our bowery was filled to overflowing. There were from four to five hundred Shoshonees from Wind River, from one hundred and fifty to two hundred Bannocks from the far north, and our local Indians; in all, probably, about one thousand present.

During our services Elder Lorenzo Snow, Sister Eliza R. Snow, and quite a number of the authorities from Brigham City, Utah, came to pay us a visit and were surprised to see us engaged preaching to so large an audience. They came into the bowery, and all took their seats as quietly as they could, except Sister Snow, who continued to stand up, that she might have a better opportunity of seeing the effect the preaching had on the congregation.

Brother Snow spoke to us a short time, the rest preferring to look on. I expect they thought it was

a queer spectacle to see a man trying to preach to a congregation such as I had. But a more attentive congregation I never saw, nor one that paid more respect to the speaker.

After the meeting was dismissed, the scenes I was going to relate took place. They hurried me to the water, as there were so many that wanted to be baptized. I did not stop to visit with the brothers and sisters who came to see us, but went immediately to the river. I baptized more than three hundred before I came out of the water. Amongst the number there were several that were sick. Some had been sick for a long time, and all, without an exception, on being baptized for their health, were healed.

There was one man that had been sick for several months; he had been so bad that he was unable to walk a step for four or five months. It took three men to carry him into the water to be baptized. I baptized him for his health and for the remission of his sins. When he walked out of the river, one man walked on each side of him to steady him, and he got well immediately.

There were in this company of Indians some eight or nine persons that were possessed of the evil one, or something of that kind. The first of these was a large, strong woman. Now an Indian is no more afraid of water than a duck, but when I raised this woman out of the water, she wilted and dropped on my arm, as lifeless, to all appearance, as if she had been dead a week.

The old chief was standing on the bank of the river, preaching to the Indians all the while I was baptizing. When he saw this, he shouted "one"; the second chief also shouted "one." I did not know what this meant, but the old chief, noting my embarrassment, said, "Do not be in a hurry, father, she will soon be all right." In about a minute her breath returned to her, and she walked out of the river all right.

As I said before, I baptized eight or nine of such cases that day, the old chief keeping count all the time. He told me that they had been practicing their witchcraft and working with their black art so much that he did not expect anything else of them; but it caused me to reflect a great deal. Some of those that

**The Juvenile Instructor*, Vol. 15, Feb. 15, 1880, pages 45, 46.

were operated upon in this way were men, and when I would raise them out of the water they would hang upon my arm breathless and as limber as a half-filled sack of wheat.

This same chief took sick about a week after he was baptized, and called for baptism for his health. I baptized him, and he got well immediately. The power of God was made manifest in his case to such an extent, and made so much impression upon him, that, on being taken sick last summer, he started to come a distance of between two and three hundred miles on horseback to be baptized for his health. Now, if he had never been healed himself, nor seen anybody else healed, he would never have started that distance on horseback to have that ordinance performed.

The Lamanites are very much like other people; some of them have great faith and will be healed of any sickness, no matter how severe the attack, while others will not seem to be benefited in the least. I have frequently administered to them when they were burning up, as it were, with mountain fever, and before I would get my hands off their heads, their faces would be covered with large drops of sweat and the fever would be entirely gone.

I remember one case of this kind among many others that took place on the Salmon River, in the fall of 1855. A band of Indians came in from their hunt, with a little girl very sick of mountain fever. Their relatives told them that we practiced the ordinance of laying on hands for the healing of the sick. When the father came after me, I told him that we did not make a practice of administering to those that did not belong to the Church, and if we went and administered to the child, and it recovered, I should expect him to be baptized. He said it was a bargain.

Accordingly I took David Moore, of Ogden, and B. F. Cummings, Sr., with me, and we anointed the child and laid our hands upon her. When we took our hands off her head, her face was literally covered with large drops of sweat; the fever was gone, and the child got well immediately. On the Sunday following, I baptized 56, her father being the first in the water.

Lest I should weary your patience, I will relate but one more instance. On Aug. 11, 1875, the soldiers had, through the instigation of the people of Corinne, Utah, come up to Corinne to drive the Indians from farms where they made their first start, in the spring of that year, to cultivate the earth and settle themselves. When the officers and I had got through with our talk, and were getting ready to return, an Indian by the name of Tat-toosh, came for me to go and administer to his child, telling me to hurry or it would be dead. I took some Indians with me and went.

When I got to his place, I found the child's mother sitting up in the sun, trying to warm it in that way. The child seemed to be dying; its flesh was cold and clammy, and a death sweat was upon it. We anointed it, and while administering to it I seemed to see the child at different stages until it was grown. I blessed it accordingly to live and told its mother it would get well. The child seemed to remain in the same condition until the next day about three o'clock.

The major had come up and changed the orders of the previous evening, which were for me to tell the Indians to go on with their harvesting, as he would

not disturb them. But now the orders were if the Indians had not broken camp by 12 o'clock the next day, and started for some reservation, he should use force and drive them to one.

Now, as I was going to the camp to get the Indians to leave, I met Tat-toosh, who told me that the child was dead. I said, "No, I cannot believe that the child is dead." He said, it was, and that its mother and friends were crying about it. I had no time to go and see it, as I had to hurry to the camp. They had no time to bury the child there, consequently, they wrapped it up in its blankets, and packed it on a horse until they would have time to bury it.

It took some three hours to get the camp on the move, and after carrying the child in that way some ten miles, they discovered that it was alive. This was on Thursday, and on the Sunday following I saw its father in Cache Valley. He said he never saw a child get well so fast in his life; and it is now quite fat and hearty.

GENTLE REMINDER

MY Mother's theory was that once a child was taught right from wrong any ensuing lapse should be handled subtly.

There were four in our family, and she had four miniature doghouses placed conspicuously on the kitchen mantel. In front of each, was a toy dog. I was represented by a cocker, my brother by a terrier, and so on.

Whenever a member of the family did anything unbecoming to the rules and regulations of behavior, Mother quietly put the representative offender "in the doghouse."

Seldom was it necessary to carry the rebuke beyond this simple gesture. When my own children came along, I inaugurated the idea in our home. They soon caught on. The effect of silent rebuke has saved useless arguments, scoldings and unnecessary accusations, to say nothing of developing our sense of humor.

—Edna M. Ingmanson,
from GETTING THE MOST OUT OF LIFE.

IT'S PLAIN THIEVERY!

A guest said recently, upon leaving: "I like to come here; it's the one place I can say anything I want to, knowing it won't go farther." The compliment should really have gone to my mother.

One day, when I was about eight, I was playing beside an open window while Mrs. Brown confided to my mother a serious problem concerning her son. When Mrs. Brown had gone, my mother, realizing I had heard everything, said: "If Mrs. Brown had left her purse here today, would we give it to anyone else?"

"Of course not," I replied.

Mother continued: "Mrs. Brown left something more precious than her pocketbook today. She left a story that could make many people unhappy. It is still hers, even though she left it here. So we shall not give it to anyone. Do you understand?"

I did. And I have understood ever since that a confidence or a bit of careless gossip which a friend has left at my house is his — not mine to give to anyone.

—Constance Cameron,
from READER'S DIGEST.

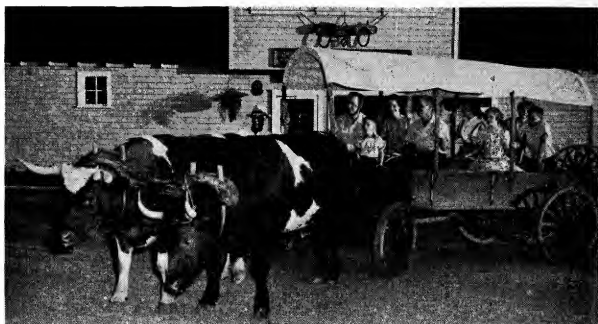
In these days of speed and expected progress, it is heart-warming to step backward in time with the family and . . .

Take a Trek into Yesterday

By Virginia Baker



Selecting a "hot" record from a 50-year old jukebox is today's "cool" Linda Call.



Riding as did their pioneer predecessors in an ox-drawn wagon are members of the H. P. Call family who are enjoying a visit to the Sons of Utah Pioneers Museum.*

"SEE children," said Merle Call. "These are just like the nutmeg graters we sold in our Grandfather Rees's store in Croydon (Utah)."

"What were they used for?" asked 16-year-old Linda, a comely brunette.

"Why, they were used for —" Merle Call stopped in amazement. "Goodness, I suppose we haven't used one in our house since before you children were born."

"Did you use one in the good old days, Mother?" asked Alan.

"Now, son, your mother isn't that old," broke in the father, Helaman P. Call, a former bishop. "Just because a thing hasn't been used since before you were born 13 years ago, it isn't ancient." He stroked his son's hair affectionately.

Mrs. Call kept busy explaining to the girls that until recently, nutmeg came in round balls "about the size of a jawbreaker" instead of in the cans it is sold in now. "When we wanted nutmeg flavoring for puddings we had to grate our own," she finished.

As the family went from counter to counter in the old country store display she enthusiastically pointed out various items that are seldom seen in stores now. "See the lovely high button shoes," she said. "And here is an old round cheese cutter like the one we had. And over here are the same kind of livestock remedies we had. And, look. Glycerated asafetida. My mother told me about wearing an asafetida bag on a string around her neck to ward off disease when she was a child."

"Whew!" Linda wrinkled her nose delicately. "You'd need a lot of perfume to cover up that. It's worse than onions."

The Helaman P. Call family chose a summer evening to visit Pioneer Village in Salt Lake Valley, as a home evening project. The Village is sponsored by the National Society of Sons of Utah Pioneers.

Both Bishop and Mrs. Call came from Mormon pioneer families, and have told their children many pioneer stories. They chose the visit to the Village as a means of bringing the stories to life by showing the children how their great-grandparents lived — the kind of tools and vehicles and clothes and furniture they used.

An appointment to visit the Village was made by phone; and when the family arrived, two real oxen were waiting to give them a ride in a wagon.

"Is this the kind of oxen Great-grandmother Rees had, Mother?" asked 10-year-old Sylvia, an inquisitive blonde.

"Yes, but Grandmother Rees had only one ox. She hitched a horse to the wagon to help the ox pull."

"This is a slow way to ride," remarked serious 4-year-old Blaine. "I like our car better."

On the ride around the Village, Neil, just 20, took special note of the very modern (in 1870) two-story sawed log house with hand-hewn shingles. "Since I've been working on the dam in Wanship (Utah)," he said, "I've been hearing a lot about that house, which was brought down to Pioneer Village intact. And here's the old one-room log schoolhouse from Rockport (Utah). It was used as a church, too."

*Riding in the wagon are eight members of the Call family. They are (l. to r.): Father Helaman, Blaine, Marlene, Neil, Linda, Sylvia, Mother Merle, and Alan.



Alan talks with his father about buffalo hunting when armed with smoothbore rifle.

Next stop on the family trek into the past was the Round House, used at one time as a tanbark ring to train ponies. The huge stuffed buffalo head reminded the father of another event on the pioneer trek, and he picked up an 1846 Mormon Battalion gun to illustrate it.

Marlene, a married daughter, jounced an old cradle experimentally. "After helping take care of Blaine when he was little," she said, "I can appreciate how handy something like this could be to me when my own baby is born."

Her husband, Jim Walker, measured it with his eyes and shook his head regretfully. "Modern apartments just aren't made for furniture like that, though, honey."

In the Administration Bldg., the women gasped appreciatively at the bedroom suite of hand-carved solid mahogany from the Amelia Palace (Cardo House), a well-known pioneer mansion. Linda tried to jitterbug to the tinny music of the Multiphone nickelodeon. The men and boys lingered in the gun room, and then the whole family gathered around the player piano and sang such old favorites as "Springtime in the Rockies."



Young Blaine takes a ride in a toy car that was a luxury for children fifty years ago.

Afterward, Sister Call tried to get another peek into the country store. "I could spend a whole day in there with those old kerosene lamps and skating lanterns, and all those other things and still wouldn't get to see everything."

"Well, dear," the bishop said as he counted noses on the way out, "We'll just have to come back some other time. I understand there is a carriage house, a print shop, a tool shed and some other exhibits we won't have time to see tonight."

Jim was on his way to a Mutual Improvement Assn. leadership meeting; Sylvia was off to a Sunday School party; Neil had a date. On the way home, Merle Call commented, "I wonder if other families have as much trouble as we do in getting together for family night?"



Linda holds firmly onto player piano and pedals with her feet while family sings.

Brother and Sister Call started their home evening activities when Marlene was a baby, still too small to understand the event. They made it a time to discuss future plans and their problems. As the children came along and grew older, each one began to take his or her turn at conducting home evening or family hour. The program is now left entirely to the individual who is in charge.

"I remember home evening was begun in my parents' home when it was first advocated by the General Authorities," the father recalled. "When President Joseph F. Smith announced the plan, he promised the people if they would use home evening, the children and parents would be brought closer together. He said it would be successful to the degree it was used."

"My wife and I have found that to be true in our own family. Our policy is to strive to instill in our family those qualities which will make each of us a better citizen of the nation and of the Church."



Marlene examines a button shoe and hook, while Mother recalls how cheese was sold.

"And we have a lot of fun with each other, too," smiled Sister Call. Then she passed the family's favorite snack — toasted cheese sandwiches, and another, but different, home evening came to a close.

Families could profitably spend a home evening or family hour visiting together historic sites and places of interest in their communities, such as the following:

Church sites:

Temple grounds,
Carthage Jail, Ill.
Hill Cumorah, N. Y.

Buildings:

State capitols.
Local museums.

Monuments:

This is the Place Monument,
Salt Lake City, Utah.
Fort Moore, Los Angeles,
California.
Monument commemorating
President David O. McKay's 1922 visit, Saumiatu, Samoa.

Other sites:

Forest Lawn Memorial Park,
Los Angeles, Calif.
Washington Monument and
Lincoln Memorial, Washington, D. C.
Stanley Park, Vancouver, B. C., Canada.
Metropolitan Museum of Art,
New York City, N. Y.
Louisiana State Museum,
New Orleans, La.



Sylvia lays a doll into a bed suspended on springs while Marlene jounces the cradle.



Some people might go so far as to say, "The frosting makes the cake."

Does Your Cake Need Frosting?

By J. Smith Jacobs*

MOST of us like cake, and when we think of cake we usually think of a frosted one. The frosting not only improves the appearance, it also adds flavor to every bite we eat, thereby making the cake taste better. Some people might go so far as to say, "The frosting makes the cake."

Using pictures in a classroom situation is like putting frosting on a cake. The right kind and the right amount makes a world of difference in the final product.

For years there have been dozens of articles in *The Instructor* on how to use pictures and visual materials in the classroom. Many of these articles have been written by specialists in the field, others by good teachers who have learned through experience how lessons can be improved through using pictures. Yet, I wonder how many Gospel teachers above the small child level use pictures regularly in presenting their lessons?

Every good teacher knows why she *should* use pictures in her instruction. The list of reasons that run

through most articles on the subject goes somewhat as follows:

1. Pictures can be used to present factual information, correct misconceptions, initiate a new topic, and relate it to topics previously studied.
2. Pictures can be used to arouse interest, to summarize an experience, to encourage storytelling, and to stimulate discussion.
3. Pictures give pleasure and have emotional values which stir emotional curiosity and strengthen learning.
4. Pictures are more than supplementary material. They are considered by educators to be *first-*

*Now director of Pupil Personnel Services for the San Diego County schools, Dr. J. Smith Jacobs formerly was supervisor of secondary language arts and social studies in the Salt Lake City public schools. A native of Ogden, Utah, he received his B.A. and M.A. degrees from Brigham Young University, Provo, Utah, and a Ph.D. degree from the University of Utah, Salt Lake City. He is a former member of the Deseret Sunday School Union general board.

hand source material in teaching because of their importance to the learning process.

5. Other things being equal, people of all ages learn faster, remember longer, and use oftener those things they see as well as hear while learning.

Certainly most of us can say: "But I already know all this and more." If this is so, the next question is, "What are you doing about it?"

Unfortunately there is a great lag between what we know and what we do in teaching, just as there is in our everyday Christian living. But we who *know* better will never feel right until we *do* better. So we might as well determine now to get some pictures for our next lesson and start to use them. Once we have cultivated the habit of teaching with pictures, we shall find them such a valuable help, we shall never again be able to teach without them.

Now for a few suggestions that you might use along the way:

1. Use pictures for a definite purpose. Decide what it is beforehand, and be sure they are related to the topic.
2. Try to select pictures with action and dramatic appeal, as well as artistry. The best teaching pictures have attention-arresting qualities.
3. Let the class examine the pictures in detail and allow their interest to determine the length of time you discuss them.
4. Use only a few pictures at one time, and use them intensively. Don't try to use the shotgun method with pictures. A few pictures and a good aim will "bring down more birds."
5. Be sure the pictures are where everyone can

see them, and then give time for study and discussion. Pictures are best enjoyed when the class is relaxed and can enjoy them.

6. Encourage keen observation by commending the ones who notice significant or important aspects of the picture that others miss. Even adults like to be complimented on their keen vision.
7. If you can't find a picture that is appropriate, don't be afraid to use the blackboard. Drawing maps, trees, graphs or figures on the blackboard often helps to objectify the things you are trying to put over. Sometimes you may have a student who can draw his impressions of the scene you are discussing. Don't be afraid to get chalk dust under your fingernails. It's the trademark of a good teacher.
8. If you are too busy to get good and appropriate pictures, ask a few of the better class members to read the lesson and bring some. They may be challenged by the opportunity and make a real contribution. Besides, this gives them a chance to participate in your class discussion.
9. Pictures that are mounted will be much more effective than those that are not. It is worth a little extra effort to mount them.
10. Many meetinghouse classrooms are barren and uninviting. You will create interest, develop added appreciation, motivate greater participation and put your lessons over better if you will inject some color into your teaching as well as your classroom with pictures.

For a well-balanced cake, apply some frosting. For a well-balanced lesson that is going to be more palatable and profitable, try using pictures. They will add flavor to your lesson.

Gospel Teaching I Remember Best

By LaVern W. Parmley

TO project one's self far enough into the past to remember lessons taught in childhood and youth requires not only accurate thinking but deep reflection. Especially is this true in my experience because I assumed at the age of 14 the role of teacher and seldom after that was I one of the pupils in auxiliaries of the Church.

Rather than specific lessons, I think I remember impressions. I remember teachers, not as individuals, but as influences in my life.

The one lesson that comes most vividly to my mind is a lesson on temples and temple marriage. I cannot recall the subject matter as it was taught in detail. There were no visual aids used to enrich this lesson. But I can still experience the feeling I had as this teacher,

in all her sincerity, impressed me with the sacredness of temples. She created within me the desire to want to be married in the temple to a young man worthy of this blessing. She had a testimony of this truth which she taught, and it burned deeply in her soul. A spark touched my life and caught fire.

This particular teacher, although severely plain in appearance, was able to infuse her teaching with the spirit which grows out of a deep inner conviction that Jesus is the Savior of the world, and that His teachings are the only true way to happiness.

She had ability to establish rapport in her class, a condition that is essential to good teaching. Even though this teacher was untrained, she had developed great skill in



LAVERN W. PARMLEY
Remembers not the words but the feeling.
touching the hearts of the girls she taught. She had their friendship and love. "Children will do unbelievable things for someone who loves them and whom they love."

I am grateful for this intense attitude of reverence which she helped to create early in my youth for the House of the Lord. As I have visited many temples throughout the Church, the face of this good woman

(Concluded on page 286.)

He Brought a New Message

By Marie F. Felt



"THE DANISH MORMON MISSIONARY"

WHEN the Gospel of Jesus Christ in its fulness was restored to the earth in the early part of the 19th Century, through the Prophet Joseph Smith, the divine command was given that it should be preached to "every nation, and kindred, and tongue, and people." (Revelation 14:6.)

Up to 1837, the preaching of the Gospel was confined to the United States and the British provinces in America, but in that year Heber C. Kimball and Orson Hyde, members of the Council of Twelve Apostles, and five other missionaries crossed the Atlantic Ocean and began missionary work in Great Britain.

At a general conference of the Church in Salt Lake City in October, 1849, a number of missionaries were called to preach the Restored Gospel in foreign countries. Of these, Apostle Erastus Snow and Brother Peter O. Hansen went to Denmark. Brother John E. Forsgren was to go to Sweden.

Brother Hansen became rather an exception to the general rule in opening up a mission. Without waiting for Elder Snow, he proceeded alone to his native land after a short visit to Scotland. The Scottish Saints furnished him with clothes and means for his mission. He arrived in Copenhagen May 11, 1850, and quietly commenced missionary work among his relatives and others. Apparently he met with little success. His own father would not receive him and most of his former friends turned a cold shoulder toward him.

Elder Snow in Copenhagen

Elder Snow arrived in Copenhagen June 14, 1850, bringing with him Brother George P. Dykes and Brother Forsgren.

On Sunday, July 21, 1850, the elders in Copenhagen held their first meeting in the house of Peter Beckström who lived on Store Kongensgade. On Aug. 12, 1850, Elder Snow baptized 15 persons in the clear waters of Øresund, immediately outside of the ramparts of Copenhagen. These were the first fruits of the preaching of the Gospel in Denmark.

Early in the month of September, the brethren visited the government's secretary or minister of church and education and commenced a correspondence with him and also with the mayor of Copenhagen, asking for permission to preach the Gospel throughout the kingdom. These authorities requested a brief written synopsis of the faith, doctrines and organization of the Church of Jesus Christ of Latter-day Saints. This was immediately prepared and forwarded, together with a copy of the Book of Mormon in English. The minister subsequently told the brethren they might hold meetings in Copenhagen, but remarked that they might possibly have trouble with the police on account of evil reports which were already then circulating about the Mormons.¹

The first branch of the Church in Copenhagen was organized Sept. 15, 1850. Nearly all of the first converts

of the Restored Gospel in Denmark had been Baptists, some of whom had suffered much persecution before religious liberty was established in the country. Notwithstanding that liberty, the missionaries were subjected to mobbings and considerable persecution in the beginning. Gradually the persecutions became less severe and the elders extended their labors to nearly every nook and corner of Denmark and organized branches of the Church in many different localities.²

In 1856 Apostle Ezra T. Benson and Brother John M. Kay reported "they attended a meeting in Copenhagen, Denmark, in a large and commodious hall and preached to about 1,000 people."³

Story of Picture

From these figures we can see that the Church was growing rapidly in Denmark. Without doubt its doctrines and beliefs became conversation for a large number of the Danish population. Many supported these doctrines valiantly while others bitterly opposed them. This spirit of controversy was what inspired the artist, Christian Dalsgaard, to paint this picture of "The Danish Mormon Missionary," in 1856, just 100 years ago. He was an artist who liked to portray important and controversial happenings in his country.

The story of this picture is that there is something intriguing about the wandering Mormon missionary. The young cabinetmaker and his father are alert with interest. The girl with her back against the wall ponders the new religion. The grandmother in the other room takes care of the baby. The countryman and his wife in their Sunday best are captivated with interest, and the little girl hidden under the table peers out with caution. Evidently there is curiosity on the part of a neighbor as she peers through the window at the young preacher and those listening to him.

About the Artist

Christian Dalsgaard was born in Salling in 1824 and died in 1907. He became one of the greatest dramatic painters of Denmark. He interprets the problems and conflicts of life, yet he shows the simple beauty of the surroundings. His fresh approach develops a new interest among the viewers. His works are found mainly in the museums of Denmark. "The Danish Mormon Missionary" is among his greatest works. It hangs in the State Museum of Art in Copenhagen.

The account of this picture and the artist is found in a catalogue, "Among the Best-Known of Danish Art." We extend our appreciation to Brother and Sister D. R. Wheelwright of Ogden who called this picture to our attention and to United States Senator Wallace F. Bennett who made arrangements with the Danish government for permission for us to reproduce it.

¹History of the Scandinavian Mission by Andrew Jensen.

²Encyclopedic History of the Church of Jesus Christ of Latter-day Saints by Andrew Jensen.

³History of Scandinavian Mission by Andrew Jensen.

(Cut out and paste on back of colored picture.)





on Missionary

Painted in the year 1856
by CHRISTIAN DALSGAARD



Valborg Rasmussen did.

Would You, If You Were Twelve?

IT was on a Sunday morning in Copenhagen, Denmark, and Valborg, age 12, had no place to go. Her mother was working at the hospital and would not be home until afternoon. Her father was dead. He had been a sailor and had drowned when his ship struck an ice-reef and had gone down.

"Why don't you come to Sunday School with us?" said her friends, Oscar Winkler and his sister, Hulda. "We would like it very much if you would." So with Oscar on one side and Hulda on the other, Valborg started off to church. [End of Scene I.]

The place where they met for Sunday School was different than other churches where Valborg had been. They had to go through a covered driveway to get to a building in the center of the block. It really didn't look like a church either but Valborg was so interested in what she saw that the building seemed not to matter.

As she entered with her little friends, the people seemed to be so friendly. The songs that were sung thrilled her for they told of the love these people had for our Heavenly Father. The prayers that were offered made her feel that our Heavenly Father was very close and heard them.

As Valborg looked around, she saw a young man arise. His name was Willard Hansen. He was a missionary for this church, the Church of Jesus Christ of Latter-day Saints. Sometimes people called it the Mormon Church. He had come from Utah in far-off America to tell these Danish people about Joseph Smith, the Prophet, and a vision. He also taught from the Bible.

Now to Valborg this was wonderful for she knew her Bible well. She knew that everything Elder Hansen said was true. She had studied it in school every day and there wasn't a story in the Bible that she could not tell. The government required that every child study the Bible in school just as they studied reading, arithmetic, writing, history or other subjects.

As the Sunday School closed, Valborg asked her little friends if she might go with them again the following Sunday. They, of course, were delighted that she had enjoyed it and told her they would call for her.

Several weeks passed by and each Sunday found Valborg at the Mormon Sunday School. Each time she felt more and more that she would like to belong to this Church. She felt sure that it was the true Church to which our Heavenly Father would like all people to belong. [End of Scene II.]

One day she spoke to her mother about it. She would like her mother to meet Elder Hansen and talk with him. Valborg would like her to hear the wonderful things he had to tell. She also wanted her mother to let her go to Utah to live with the Mormons. [End of Scene III.]

It was a hard thing for Valborg's mother to decide.

She had never been to Utah so she did not know what kind of a place it was. The only Mormons she knew were those in Denmark. Who would take care of her little girl if she let her go? With whom would she live? Would she be happy? Was it the right thing to do? Night after night she worried and prayed about it.

Finally she gave Valborg permission to go at the same time Elder Hansen would be returning home. Valborg was so happy she told everyone — her school teachers — her little friends — her relatives — anyone who would listen.

How awful! How terrible! How can a mother do that, people said to each other. Valborg was only 12 and America was a long way away. Surely Valborg's mother would not really let her go they said. Even the policemen came to question them. But Valborg's mother had given her word and she would keep it, she told them. [End of Scene IV.]

The morning Valborg left for America there were many people at the dock to see her off. There were 32 of her school friends, and one of her schoolteachers, too. How kind of them to come. Then there were Oscar and Hulda and ever so many others. It was wonderful to see them and she loved them all.

Soon it was time to go and Valborg hurried onto the boat, carrying her carpetbag in one hand and a beautiful canary bird in a cage in the other. The canary bird belonged to Elder Hansen. Someone had given it to him to take home and Valborg was taking care of it for him. As the boat pulled out, everyone waved and Valborg was on her way to America.

It was a rough voyage and Valborg was sick most of the way. Then, while she was so ill, someone took the jacket she had bought especially for the trip and they did not return it. How cold she was and there was no one who could help her get another one. [End of Scene V.]

When the boat arrived in New York, Valborg got off, holding the canary bird and cage in one hand and her carpetbag in the other. She was still without a coat. She had a little money — just a very little — that she had brought with her to buy food. It was very important, however, that she have a coat so she spent most of her money for that.

As they boarded the train, Valborg looked for a place to sit. The seats were long, extending the entire length of the car on each side. They were so dirty and dusty that she hated to sit down but she did.

At first it was exciting. She was really in America. She was actually on her way to Utah. Day after day they traveled and she became very tired. Soon the lunch was gone and there were few places along the way where one could buy food. Then, too, Valborg's money was nearly gone and she had very little to spend. One day she was so hungry she even took a

taste of the bird seed she had brought along for the canary. [End of Scene VI.]

One morning, bright and early the train stopped in Brigham City, Utah. This was where Valborg was to get off. Elder Hansen had stayed for a few days in New York so he was not there to help her. The people who were to meet her were not there. If only she could find someone who knew where the Hansens lived, she would be all right, she thought.

"Would you please tell me where Brother Willard Hansen's home is?" Valborg asked in Danish to a man nearby.

Fortunately the man understood and very kindly replied, "If you will wait for a few minutes, I will be glad to take you there. I am going that way." [End of Scene VII.]

It was not long before Valborg, with the little canary, was being welcomed by the Hansen family. Never in all her life did food taste better. It was good, also, to sleep in a bed once more. Another thing Valborg loved was the little reed organ in the parlor. It was good to have found a home. [End of Scene VIII.]

About three years after Valborg had come to Brigham City, her mother came, too. She had joined the Church after Valborg had left for America. How wonderful it was to be together again — this time in Utah, in America and with the Mormons.

As Valborg and her mother knelt in prayer each night, they were very grateful for all their blessings and they told our Heavenly Father so. Always they remembered to say "thank you" to Him for Elder Hansen, the missionary who had come to them in far-off Denmark. [End of Scene IX.]

References:

This is a true story from the life of Valborg Rasmussen Wheelwright (Mrs. David R. Wheelwright) of Ogden, Utah. Her mother was Henrietta Lever Rasmussen.

This Story May Be Used with the Following Lessons:

Course No. 1A — Lesson 24 (June, 1957) and Lesson 48 (November, 1957).

Course No. 2 — Lesson 37 (September, 1956).

Course No. 3 — Lesson 43 (October, 1957).

Course No. 3 — Lesson 45 (November, 1957).

Course No. 6 — Many Church History lessons in which missionary activity is discussed and results noted.

Picture that May Be Used with this Story:

"The Danish Mormon Missionary" appearing as the center spread in this issue.

How To Present the Flannelboard Story

Characters and Props Needed for this Presentation Are:

Valborg, age 12, in sitting position.

Valborg, in standing position.

Oscar Winkler, a little older, in standing position.

Oscar Winkler, in sitting position.

Hulda Winkler, same age as Valborg, in standing position.

Hulda Winkler, in sitting position.

Elder Willard Hansen, in standing position.

Valborg's mother in standing position.

Two policemen, in standing position.

A boat upon which Valborg traveled.

Valborg's friends and schoolteacher who came to see her off. Valborg dressed to leave Denmark, carrying her carpetbag and the canary bird cage.

The train on which Valborg rode.

Mrs. Hansen.

Several Hansen children, both girls and boys.

Valborg and her mother kneeling in prayer.

Houses.

Chairs.

A pulpit.

A horse and buggy.

Order of Episodes:

Scene I:

Scenery:

An outdoor scene, showing houses along one side of the street with sidewalk along the front of them.

Action:

Valborg sits on steps of one of the houses. It is Sunday morning and she has nothing to do. Along come her friends, Oscar and Hulda. They invite her to go to Sunday School with them. She accepts.

Scene II:

Scenery:

Interior of a building in which the Mormons are meeting. Chairs are seen in rows facing the pulpit which is seen in the front of the room.

Action:

Valborg, Oscar and Hulda are seated on the front row. Elder Hansen is preaching from the pulpit.

Scene III:

Scenery:

A room in Valborg's home. Furnishings are very modest.

Action:

Valborg is seated near her mother. They are talking about Elder Hansen and the Mormons. Valborg asks for permission to go to America to live with the Mormons there. Valborg and her mother pray about this.

Scene IV:

Scenery:

Same as Scene III.

Action:

Valborg and her mother are seen talking together. Valborg's mother gives her consent for Valborg to go to America. Two policemen come to the door. They question Valborg's Mother. They try to persuade her not to tell Valborg go, but the mother shakes her head. She tells them she will keep her promise.

Scene V:

Scenery:

At the dock. Flannel indicating land is in front. Blue flannel to represent the ocean is immediately back of the land. The boat is on it. It is the one on which Valborg will sail.

Action:

Valborg is seen with her little black jacket on, carrying her carpetbag in one hand and the canary bird cage in the other. Her mother, some relatives, her school friends and a schoolteacher are there to see her go. Valborg gets on the boat.

Scene VI:

Scenery:

Same as Scene V but the people have been removed. On the land strip is seen a train.

Action:

Valborg gets off the boat and onto the train. She still carries her carpetbag and canary bird cage.

Scene VII:

Scenery:

In Brigham City, Utah, at the railroad station.

Action:

Valborg gets off the train. A kind man takes her to the Hansen home in his horse and buggy.

Scene VIII:

Scenery:

Interior of Hansen home. A table with food on it is seen. A reed organ is by the wall in the back-ground.

Action:

Mrs. Hansen and children greet Valborg who is very hungry. They give her food.

Scene IX:

Scenery:

Interior of a modest, humble home in Brigham City.

Action:

Valborg and her mother are kneeling in prayer. They thank our Heavenly Father that they are in America and for Elder Hansen the missionary who came to Denmark.

Flannelboard Characters for "Would You, If You Were Twelve?"

Elder Hansen teaches
the Gospel.



Valborg's Carpet Bag.

Valborg's Mother.



Valborg plans to go to America.



Valborg's friends, Oscar and Hulda.

The Canary.



In the Service of the Master

By Inez Witbeck

It is not intended that any teacher will follow this outline in detail. The material should be adapted to the situation by the teacher. It may be that a particular section of this outline should receive special emphasis in your ward. However, the objective should be followed as stated.

"THEREFORE, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, . . ."
—Doctrine and Covenants 4:2.

Objective:

To develop an understanding that anyone who will serve the Lord must love Him and the Gospel more than all other things.

The Apostles of Old Gave Service

We know that when Jesus called His Apostles to assist Him in the great work He had come to do for the world, He chose them from among the common people. He chose men who must have experienced the common struggles of mankind to earn a living; men who were humble and eager to learn and to do the will of God.

It is interesting that the first four men called by Jesus were fishermen. Their trade had taught them courage. They had been seekers and searchers. Now they would be seekers of the souls of men.

One of the twelve, Matthew, was employed in the Roman government as a tax collector.

Such men as these Jesus selected as His companions and gave to them the charge to establish His church in the world.

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." (John 15:16.)

See *Ancient Apostles*, by President David O. McKay.

The Latter-day Apostles Give Service

In *Our Prophets and Principles*, the book in which our Latter-day prophets have written essays on our Articles of Faith, there is a short biography of each, as well as of the ancient apostles. There are portraits of our present-day prophets also. (This book should be in every ward library.)



Temple Guide Truman G. Madsen explains principles of the Gospel to Temple Square visitors, the Leo Holschuh family.

These essays have also appeared in *The Instructor* during 1955.

These good men have been chosen in our day as servants and emissaries of the Lord. They are giving their time, their energy and their devotion to furthering the Lord's work for the good of all mankind.

Our Missionary Service — One of Service

When the Church and Gospel of Jesus Christ were restored through the Prophet Joseph Smith it was again made known that all men should be privileged to accept them.

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated." (Doctrine and Covenants 1:2.)

The missionary service of the Church abroad and at home is performed by voluntary workers who receive no salary. The missionaries are grouped into "missions" presided over by an experienced president who directs their labors.

Through the devoted service that a missionary gives he comes to feel and often testifies publicly that the years in the mission field were the happiest in his life. He feels joy and satisfaction in seeing others enlightened and blessed because of his missionary service.

In *The Instructor* for May, 1956, in the article by Melba Glade, "In The Spotlight of Public Inquiry," are some interesting statistics to enrich this lesson on service.
(Concluded on page 279.)

She Sold Them on Libraries

By Jack M. Reed

JOYCE Bowen Maughan of Nampa (Idaho) Stake is not one of those people who complains she has "no time." With four children under five years old, her husband in the Middleton Ward bishopric and their family homesteading 160 acres of desert land, she nevertheless has found time to spark library work in the stake.

Her secret was to encourage the teachers in the various wards to begin the library-building. Then she arranged a successful stake visual aids clinic so all — including Sunday School workers — could see what was available and how it could be used.

First, Sister Maughan wrote to ward Sunday School superintendents in Nampa Stake, suggesting that each teacher make a visual aid that could be used during the year in that teacher's class. One might be a flannelboard; another, a map of Church history; still another, a hectograph.

Each visual aid then was to be donated to the ward library. And from the ward libraries, visual aids were selected for showing at the stake visual aids clinic—with other materials added.

Learned What Was Available

In this way, each teacher in the stake had access to a visual aid he knew he could use (the one he made), plus all the other visual aids he

became aware of and learned how to use at the clinic.

There was another purpose in this plan of Sister Maughan's, too. With these visual aids now donated to each ward library, the superintendents were more inclined to have competent and active librarians named to look after the materials on hand and to add to them.

Unfortunately, the night of the first visual aids clinic was stormy and cold. People had to travel over icy roads and those from great distances in the stake naturally were discouraged from attending.

So the clinic idea was repeated in better weather a couple of months later. This time the stake Sunday School board members, rather than the ward officers and teachers, made and provided the visual aids.

Clinic Suggestions for Others

Based on Nampa Stake's experiences, Sister Maughan is able to offer several suggestions to others who wish to present a visual aids clinic:

(1) A printed program should be given each person attending the visual aids clinic. This program would include instructions on making and using the aids demonstrated at the clinic. (2) There could be about six five-minute demonstrations, Sister Maughan suggests, but be careful not to keep persons attending the clinic too late. Demonstrations might be given on how to make and use a flannelboard, hectograph and maps; inexpensive ways to make visual aids; directing songs with visual aids; how to use projectors, film strips and slides, blackboards, groove boards, peg boards and plastic boards.

In the printed program for Nampa Stake's clinic, Sister Maughan inserted the following under "How to make and use the flannelboard":

"1. Materials: Heavy flannel, cardboard and tape. Have flannel twice the size of board you want. Sew it on three sides like a pillow case



JOYCE BOWEN MAUGHAN

Her secret included a clinic.

and slip the cardboard inside. For figures and pictures, select the picture you want and glue sandpaper to the back or spread with glue and sprinkle with flocking. Place picture in a magazine to dry so that picture will be flat. If picture is first pasted on light cardboard before flocking, it will be stiff enough to be used for groove board also.

"2. Types of flannelboards: Easel, folding and plain.

"3. Backgrounds can be painted on with textile paint, crayons, colored chalk or you can use flannel pieces or colored construction paper.

"4. If a plastic bag is made a little larger than the board, it will cover it and keep it clean.

"5. Use: To teach songs and put emphasis on words; teach sacrament gems and poems; teach scripture and to tell stories more effectively.

"Additional help in *The Instructor*, August, 1953, page 245; September, 1953, page 277; January, 1955, page 24; March, 1955, page 74."

Amusement Hall Display

In the amusement hall display of visual aids after the demonstrations, Sister Maughan suggests that materials be grouped on banquet tables with a stake board member or librarian stationed by each table to answer questions.

By all means, publicize the clinics adequately to have as large a turnout as possible. For a month prior to the clinic, have auxiliaries announce the event in their meetings, stake officers in stake meetings and the bishopric in ward meetings.

"We feel our clinic was a success," said Sister Maughan. "We hope yours will be, too."

(See film rental notice on page 279.)



Teachers and board members of Nampa Stake made visual aids and stood by in each clinic session to explain aid's use.

When You Tell a Story...

By Minnie E. Anderson



It is better to know your story well enough that no reference to a book is necessary when telling a story, but there are times when a story read well will be just right.

FOR STORYTELLING

GOSPEL teachers, make a note of this: By sending 25 cents to Anne Izard, Room 102, New York Public Library, 5th Avenue and 42nd St., New York City, N. Y., an excellent little pamphlet entitled, *Once Upon a Time* will be sent you. Prepared under the direction of a committee headed by Mrs. Augusta Baker, this brochure is planned to aid teachers in how to use and tell a story effectively.



A Delightful and Worthwhile Collection

► *When You Need a Story* by Elizabeth B. Jones; Warner Press; \$1.50.

This is a delightful, worthwhile collection of stories for children about God, about Jesus, the Bible, and everyday and special occasions. Teachers who have a difficult time in finding the type of story they need will welcome this collection.

This book may be purchased at the Deseret Book Company, 44 East South Temple, Salt Lake City, Utah.

FOR GOSPEL TEACHING

► "You Can't Teach Children Anything But They Frequently Follow Our Examples" by Joseph N. Welch, as told to Ernest Havemann; *McCall's Magazine*, July, 1956; 35 cents.

The upbringing of children is often left much of the time to the mother. Father is busy bringing in the means of sustenance.

A young couple starts out in parenthood as "amateurs" with little real knowledge of the arduous task ahead. Attitudes toward life and decisions made by parents often have a lasting effect upon their offspring.

What role does Father play in this complex drama? Mr. Welch, a prominent Boston lawyer, feels Father has a "special" position of responsibility. It is his own strength of character, his own forthrightness, that gives his children a "proper sense of values."

Love and understanding, praise instead of ridicule or criticism, are basic principles Mr. Welch feels should be adhered to in training children.

An excellent article for all teachers and parents.

► "Responsibility in Children," *Child Study* magazine, Summer, 1956; Child Study Assn., 132 E. 74th St., New York 21, N. Y.; 65 cents.

This helpful edition of *Child Study* is devoted to the developing of responsibility in children.

The articles written on this sometimes bewildering paradox deal with the important influences in the life of a child, such as: home, schools, community agencies, and moral and personal commitment.

The definition given of a responsible individual is, "one who has the will to live by the highest ethical standards."

FOR THE HOME EVENING

► *How to Travel with Parents* by Elaine Barragon; Dial Press; \$3.

"It is very hard to travel with

parents, but it is better than not going at all." Humorous — full of fun — this charming story recalls to

mind the glorious family experiences of an automobile trip through the eyes of a child.

FOR THE MATURE STUDENT



A Timely Book for Self-improvement

► *The Mind Goes Forth* by Harry and Bonaro Overstreet; W. W. Norton and Co., Inc.; \$3.95.

A timely book for those who seek self-improvement! In a world of different nationalities, customs, languages and personalities in close relationship, as the result of modern transportation, there is a great need for understanding, claim the authors.

In every phase of life there is the problem of "wills." Each individual is interested mostly in his

own opinions and achieving his own ends. The authors advocate a complete reversal of these tendencies. Men, instead, must be interested in the result which is best for all.

The "special message" of the book is to love our neighbor as ourselves — to understand his motives — try to perceive his nature, and be unselfish in purpose. A stimulating book!

IN THE SERVICE OF THE MASTER

(Concluded from page 276.)

Anyone who will serve God must love Him and the Gospel more than all other things.

In the Sermon on the Mount, Jesus said:

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Matthew 6:24.)

Tell the story of the rich young man written of in Matthew 19:16-22.

Our Father in Heaven would not require every man to give all of his possessions to the poor. A man of wealth can often help others by giving them jobs in a business made possible by his wealth. But the rich young man in the Bible story seemed to love money more than the service of God. That is no doubt why Jesus told him to give all his wealth away and follow Him.

Perhaps the most important service we may give to our Heavenly Father is in living up to the standards of the Church, His Church. Each must be true to his

own religion. For example, good Latter-day Saints observe the Word of Wisdom, pay tithing, etc.

We also serve when we participate actively in the various activities and organizations, such as attendance at Sacrament meetings, contributing time and some of our material possessions to help in their various projects for our good.

We are giving service to our Church when we conduct ourselves at all times in a manner that will bring credit and honor to our Church.

The following are lines quoted from the writings of Elder Sterling W. Sill, Assistant to the Twelve:

"Jesus said, 'Serve Him with your mind.' That means to study and think, plan, and teach and lead and help. He said, 'Serve Him with your heart.' That means to believe and worship, feel and live. He said, 'Serve Him with your might.' That means to be diligent. He said, 'Serve Him with your strength.' That does not mean to put just one toe in the water. Give your all. Don't be a 'hold-out' on your Heavenly Father."

FILM RENTAL NOTICE

THE following 16 mm sound films are available through the Deseret Book Co., 44 East South Temple, Salt Lake City, Utah:

"Pupil Centered Teaching" (formally the 1955 convention film).

"A Teacher is Born?" (the 1956 convention film, in color).

Running time of each film is 20 minutes.

These films will be on a rental basis, three weeks for \$3, plus \$1 for each additional week.

Also available is:

"Teaching with Chalk" (the 1956 stake superintendents'

regional conference film in color).

Running time is 10 minutes. It will be available after Sept. 1, 1956; rental will be \$2.50 for first three weeks, \$1.00 each additional week.

We prepay postage on film to you, you pay the return postage. (Note that we have reduced the rental cost of the 1955 convention film which now is under a new title.)

When ordering either of these films, please state first, second and third choice of dates. Give name of stake or mission and ward or branch.

COMING EVENTS

September 16, 1956
Sunday School
Budget Fund Sunday

September 30, 1956
Suitable Date to Begin
Teacher Training Classes

October 5, 6 and 7, 1956
Semi-annual
General Conference

October 7, 1956
Sunday School
Semi-annual Conference

November 18, 1956
"Bring-a-friend" Sunday

Films Help Tell Story of Paul

Conducted by Wallace G. Bennett

Life of Paul in Films

OVER two hundred members of University (Salt Lake City, Utah) Stake attended recent film showings of "The Life of St. Paul" series, sponsored by the stake Sunday School board. The complete life of Paul, as recorded in the scriptures, is covered in twelve 30-minute films. Three of these films were shown each of four scheduled evenings.

Pearl Jeffrey of the stake board organized and directed the showings. Produced by Cathedral Films of England, the films are available through the Desert Book Co. in Salt Lake City. The series relates closely to the current Sunday School Gospel Doctrine course, "The New Testament: The Acts and the Epistles."



Pearl Jeffrey

At the last showing, a pamphlet about Paul, compiled by Sister Jeffrey and others on the stake board, was distributed. The pamphlet included a map of Paul's travels; main events in his life; quotations from his writings, and statements about him by James E. Talmage and President David O. McKay.

* * *

Hints Stimulate Library Use

TEACHERS in Washington Ward Sunday School, Washington (D. C.) Stake, get more than a spoken reminder of the value of visual aids. The aids are displayed in a manner that cannot be missed.

Each Sunday for several weeks a large map was shown at prayer meeting. Mention was made of the map by the member of the superintendency conducting the meeting.

A small sign at the top of the map read: "Maps available in our library." Since maps were featured in this manner about one a week has been checked out of the library. Before, they were seldom, if ever, used.

Other visual aids and reference material are being displayed in a similar manner. It is planned to work three weeks ahead of lessons and show pictures, maps and other reference material that could be used by the teacher in presenting a particular lesson. A small sign will call attention to the course number for which the material is intended.

Louise Page, librarian, felt most encouraged when four maps were requested on a recent Sunday.

It pays to advertise!

* * *

Good at Fundamentals!

THE Mar Vista Ward Sunday School, Santa Monica (Calif.) Stake, recently achieved 73 per cent of the ward membership at Sunday School. When asked how this was done, S. L. Zundell of the stake superintendency said: "Getting right down to the heart of it, the Mar Vista Sunday School is good at fundamentals."

When a 10-year-old boy was absent because of illness, the class teacher not only sent him a "get well" card but went out of her way to tell his father the boy was missed. This is a typical example of a teacher's interest in her students.

"The attendance record set by the ward is not the result of gimmicks or any unusual or unorthodox procedures, but rather is simply the result of sincere and capable Sunday School workers who expend a little extra effort in putting into operation the instructions given them in *The Sunday School Handbook* and *The Instructor*," says Superintendent Zundell.

Stimulating Class

THE aim of the Family Relations class conducted by LaBerta Bowler in the Sunday School at Mesquite Ward, Moapa (Nev.) Stake, is to have each class a stimulating workshop in upgrading home life toward the Latter-day Saint ideal. In achieving this aim it is felt that the best possible enlistment work is being done.

The emphasis is on participation, but a new class member is never embarrassed by being asked questions before he is ready to take part of his own free will. The relationship of the subject matter to his own experiences usually has him in a contributive mood before the class is over.



LaBerta Bowler

One method used to get response from all members is to divide them into small groups of five to ten persons and give each group a topic to discuss and report on. Another method is to pass out slips of paper with a topic or question for each member to discuss. These are often given to those less likely to take active part on their own initiative. Questions selected are carefully phrased in order to require more than a "yes" or "no" answer.

When the lesson was on "Better Home Reading," the class had a "Book Fair." All the available Newberry Award-winning books were collected, along with those listed in the preferred list accompanying the lesson.

Another time Dr. A. W. McGregor of St. George, Utah, was the guest teacher. He had been teaching the Parent and Child class in St. George. Even the bell couldn't stop the flow of discussion that time.

"Father, Thy Children to Thee Now Raise"

By Alexander Schreiner

NOVEMBER, 1956, "Father, Thy Children to Thee Now Raise," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 43.

FOR CHORISTERS: This is the specially selected hymn for the month of Thanksgiving. So let us try to focus our attention on the message of this hymn and let the music give it cheerful and heart-warming accompaniment.

You, the chorister, must lead out in directing this attention. Remind the singers that, according to Isaiah, in Zion "... joy and gladness shall be found therein, thanksgiving, and the voice of melody." (*Isaiah* 51:3.) The pagan Cicero felt that "Gratitude is not only the greatest virtue, but even the mother of all the rest." And the American Theodore Parker said: "Gratitude is a nice touch of beauty added last of all to the countenance, giving a classic beauty, an angelic loveliness to the character."

Evan Stephens, our own poet and musician, in this hymn tells specifically what Latter-day Saints have to be thankful for. We are grateful "for the Gospel light, which with its truth fills us with delight." We are grateful for a "land of true liberty" and so forth.

Finally, give due care to the fact that this hymn is addressed to our Heavenly Father. It is not a song of physical recreation merely, but more important than that, is a rather complete prayer of thanksgiving. "Father, accept thou the songs of praise which from our hearts unto thee we raise." Therefore we will not sing with a lukewarm manner, which is detestable, but with warm hearts, attentive and worshipful minds and with full lungs and throats.

Technically, while we begin on a rather high note, the melody is quite comfortable throughout. Also, it is easily singable as are nearly all of Evan Stephens' tunes. There are no special difficulties to bring out your criticisms.

The metronome indication here is perfect. Will you speeders, therefore, slow down to a sane tempo, and you dreamy ones come up to time. If your tempo is anywhere between 90 and 110 beats per minute, you will be a good guide. It is your responsibility to set the tempo. Accept it.

FOR ORGANISTS: Again this month, the organist's task of playing this hymn is not easy. There are so very many chords per measure, and so many different notes to be played per measure, and they come rather fast in succession. What is the remedy? You are right. You may need to give it some practice before facing the people with it. I hope you will have opportunity for this practice in the monthly preparation meeting, as well as at your own private convenience.

aration meeting, as well as at your own private convenience.

The person who follows the letter of the law may ask that the many 16th notes be played very short. What is your opinion on that? We may get help in making up our minds on that by exaggerating the shortness of these 16th notes, and if you will play it that way, you will likely feel that it makes the music sound stilted, odd, unnatural. We recommend that you do not make the short notes too short. They can not even be sung as short as they are written. And Brother Stephens never meant or insisted that they be so short. You will likely find that our people will sing them just about right.

Use bright registration, and no tremolo on the organ.

Sacrament Music and Gems

For the Month of November

Lento GERRIT DE JONG JR.



SACRAMENT GEMS

FOR SENIOR SUNDAY SCHOOL

FOR JUNIOR SUNDAY SCHOOL

JESUS said: "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."*

WHILE of these emblems we partake,
In Jesus' name and for His sake,
Let us remember and be sure
Our hearts and hands are clean and pure.



*Matthew 5:16.

Give Them a Good Start

By Superintendent Lynn S. Richards

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence."
Doctrine and Covenants 107:99.

THE prophet received this revelation in 1835 as a direction to the members of the priesthood. It is of equal force as a direction to stake and ward Sunday School superintendents.

To assist superintendents to better understand their duty and how to discharge it, the administrative leadership committee of the general board prepared the Superintendents Reference File, which was distributed to stake Sunday School superintendents at the regional conferences this year. All superintendents attending a regional conference received a copy. New superintendents can obtain a copy by writing to the Sunday School offices, 50 North Main, Salt Lake City, Utah.

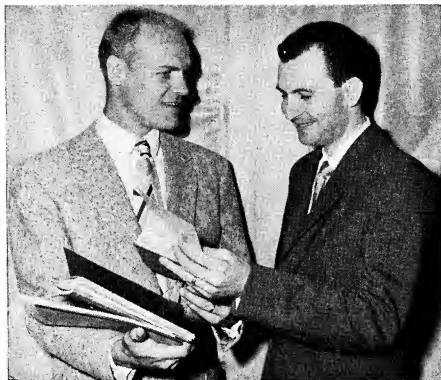
The Reference File or Brochure, as it is called, is set up in 12 parts. In the first part General Superintendent George R. Hill outlines his 18 points required of stake superintendents.

Section 6 of the Brochure deals with the training of ward superintendencies. This is a serious and ever present problem of stake superintendents. What opportunities for training and motivation of ward superintendents are there available to the stake superintendency?

The stake officers must get on the job quickly. They should have in the hands of the new ward superintendent immediately upon his appointment the following items:

1. *The Sunday School Handbook.*
2. *Policies and Procedures for Junior Sunday School Worship Service.*
3. Ward monthly report forms, with direction.
4. A set of ward superintendents memorandum forms.
5. *Teaching Aids and Library Guide Book.*
6. The Teacher Training manual and supplement.
7. The price list and order form of Sunday School manuals and supplies.
8. A ward superintendent's *Instructor* subscription kit and a pad of *Instructor* subscription receipts.
9. The current *Instructor*.

The training of a new ward superintendent cannot be done only through the monthly contact of the stake



Reginald Call, University Stake Sunday School Board explains the Superintendents Brochure to W. Arthur Cahoon, Eleventh Ward.

monthly preparation meeting. It will require visits at frequent intervals to enable the new superintendent to obtain a grasp of such problems as the relationship of priesthood and advisory authority; the nature of the Sunday School curriculum; the Sunday School enlistment program; the pre-service teacher training program; essentials of the faculty meeting; and division of responsibility among the superintendency and how each can supervise and help the teachers in his division.

As stake and general board officers, we owe a duty to every new ward superintendent. May we act in all diligence in the office to which we have been appointed.

* * *

QUESTION BOX

Teacher Training Graduates

Q. What per cent of the total number of classes held during a teacher training course should be attended before a student is eligible for a certificate?

—Willamette Stake.

A. The general board has not specified how many times a trainee should attend before being given a certificate. This has been left to the good judgment of the teacher trainer. The certificate should indicate more than attendance on the part of the trainee.

* * *

Enlistment Contacts

Q. If a name of a class member is given to another member of a class to contact and someone else makes a contact, would it be counted as an enlistment contact?

—Oahu Stake.

A. Whenever anyone makes an enlistment contact whether specifically assigned to make it or not, it should count if reported.

EDITOR'S NOTE: If you have a question regarding Sunday School procedure, send it to: The Question Box, The Instructor, Editorial Dept., 50 North Main, Salt Lake City, Utah. Not all answers can be published in the magazine, but each inquiry will receive a written reply.

There Is a Sunday School for You

By A. Hamer Reiser

LATTER-day Saint Sunday Schools are ready to serve everyone. Years ago the Sunday Schools undertook to "account for everyone" and accepted the assignment to teach the Gospel to everyone.

Anyone who cannot attend an established Sunday School — either because his employment, a physical disability or too great distance from a Sunday School makes attendance impossible — can nevertheless have the Sunday School come to him in his own home. He can have his own Home Sunday School.

Appraise *The Instructor* this month in the light of its helpfulness to Home Sunday Schools:

1. Consider *The Instructor* as the guide and kit of tools for members of Home Sunday Schools.
2. Now look it over. And examine carefully all earlier issues and each subsequent issue.
3. Encourage Home Sunday School members to use as much of it as they possibly can.

For instance:

- a. They can use all of the pictures. *Save them all.*
- b. They can memorize the scriptures recommended for memorization.
- c. They can learn the song of the month.
- d. They can use the visual aids suggested.
- e. They can use the chalkboard ideas, charts, outlines, maps, etc.
- f. They can read and apply the editorials.
- g. They can read and use the special articles.
- h. They can keep abreast of the happenings in the Church as reported in *The Instructor*.
- i. They can complete as many of the courses of study as they please, taking their time. There is a lifetime to do it.

No matter where a Latter-day Saint lives, he belongs to some Sunday School. Every Home Sunday School is associated with some already established Sunday School. Some Sunday School should "account for" everyone.

Members scattered over great distances or far removed from an established Sunday School should be encouraged to locate the school nearest their homes; the Sunday School assigned "responsibility" for the territory in which they live.

If they cannot discover this themselves, we invite them to address their problem to the general superintendency of the Deseret Sunday School Union, 50 North Main Street, Salt Lake City, Utah. If they will give their name and complete address, and give us helpful information about their location and geography, we can help them make contact with the right Sunday School. If they know the stake or mission in which they live, and need name and address of Sunday School officers, we can supply that upon request.

The superintendency of that school will serve them. From the superintendency, through the school's enlistment officers, they will receive suggestions about a course of study and a plan for conducting their own Home Sunday School.

Minimum convenient essentials for conducting their own Home Sunday School are:

1. A suitable course of study, contained in a study manual. (There are several from which they can choose.)
2. Useful visual aids.
3. Standard Works of the Church.
4. A hymnbook, and, for children, *The Children Sing*.
5. *The Instructor*.

Other helpful materials will be suggested from time to time in *The Instructor*. Members of Home Sunday Schools will be the judges as to what additional helps they need.

A source of much personal satisfaction to members of Home Sunday Schools will be the record kept of Home Sunday School activities. This can be the Home Sunday School "minute" book. In it should be kept a journal or "minutes" of the lessons studied and completed, of *Instructor* articles they read, letters written to and received from the Sunday School to which they belong, scripture memorized, names of people who attend the Sunday School or are visitors, and all other facts which are important.

The recommended order of business for your Home Sunday School is as follows:

1. Song.
2. Prayer.
3. Song.
4. Sacrament (if priesthood is present and the bishop authorizes it).
5. Lesson work.
 - a. Short review of last week's lesson.
 - b. Announcement of today's topic.
 - c. Reading of references.
 - d. Discussion of subject matter.
 - e. Answers to questions.
6. Distribute next week's lesson material.
7. Song.
8. Benediction.

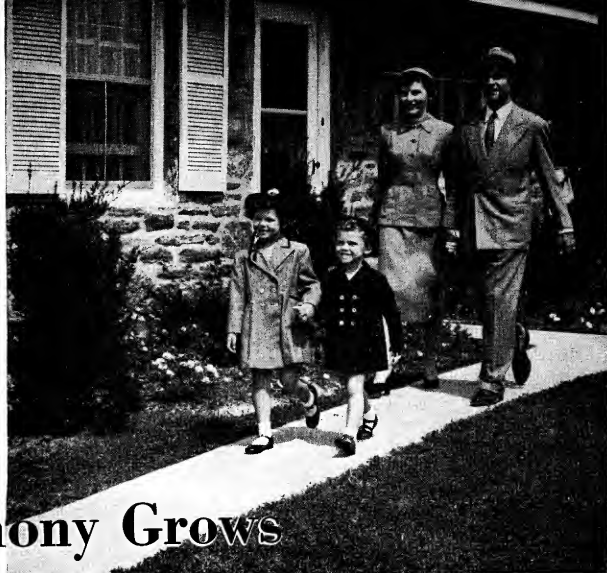
Though many people isolated from Sunday School by circumstances of distance, employment or physical impairment will voluntarily seek the benefits of Home Sunday Schools for themselves, most people so circumstanced will not know they can have such benefits. YOU will have to seek them and inform them.

Scrutinize enlistment rolls and hunt out these isolated Latter-day Saints with the special purpose of establishing Home Sunday Schools for them. Helpful to you will be the *Handbook* instructions on Home Sunday Schools. Follow the plan of assignment to enlistment officers as there outlined.

Four manuals have been adapted for correspondence study of the Gospel. These show how other manuals may be adapted as needed. The titles of the four are:

1. *The Life of Christ*.
2. *The Gospel Message*.
3. *Leaders of the Scriptures*.
4. *Distinguishing Beliefs*.

**When teachers and parents
utilize every opportunity
to teach the Gospel to
their children by counsel
and example . . .**



A Testimony Grows

By Camille W. Halliday

THE strength of this Church does not lie in its numbers or in its organization, but it lies in the individual testimony that burns in the hearts of its members," said Elder Harold B. Lee.¹

What a great responsibility falls then on the shoulders of mothers, fathers and teachers.

Can a Child Have a Testimony?

Yes, even a child can have a testimony. Though the testimony is small and not full-grown, a child can be taught and made to feel something of the reality of this great work in which we are all engaged.

How Does a Testimony Grow?

There are four things necessary to build a testimony, according to Elder John A. Widtsoe:

1. A desire for truth
2. Prayer
3. A knowledge of the Gospel
4. Living the Gospel

A testimony is a living thing, not a dead thing; not a thing that remains the same all the time. We have to feed it. If it isn't fed, it starves, shrivels and disappears.

A testimony begins at mother's knee. Through her love for the

young child and ministering to his wants and needs, the beginnings of faith develop. Thus the seed of testimony is sown. Parents feed this seed with love and understanding and provide a proper environment for the seed to germinate.

Our Heavenly Father has entrusted parents with these precious souls to nurture, guide and counsel and to provide not only for their physical needs but also their spiritual needs. Parents should utilize every opportunity to teach the Gospel of Jesus Christ to their children both by example and precept.

Inasmuch as a child's testimony is fostered and strengthened by participation in the life of the family, parents should see to it that family life is as near as is possible to the pattern set forth by Christ. The child should be taught honesty, kindness, reverence, respect, sharing and diligence. The home environment should include family prayers, keeping the Word of Wisdom, paying of tithes, keeping the Sabbath day holy, reading and telling Bible stories, honoring the priesthood, going to Church services, observing all the commandments of the Lord. Fortunate is the child reared in such an environment.

A Teacher's Part

No teacher, no matter how well educated, trained or experienced,

can hope to fulfill her purpose in Sunday School now or in the future, without a testimony burning in her heart, together with an intense desire to impart it unto others. She must believe that God is our Father, that Jesus Christ is our Savior, that the Holy Ghost is a member of the Godhead and that the Gospel has been restored to earth in these latter days by our Prophet Joseph Smith. Only then can she hope to imbue others with that testimony.

The Sunday School must supplement the teachings in the home, to the extent necessary, and give the children a knowledge and true testimony of the Gospel.

A teacher's part in helping a child's testimony grow is twofold. First, she invites and encourages those children who belong in her class, but do not attend, to come to Sunday School. Second, she makes plans to teach the Gospel of Jesus Christ to the children in her class by:

- a. Studying the manual
- b. Being thoroughly prepared
- c. Using visual aids
- d. Giving the children opportunity to participate
- e. Planning field trips
- f. Reading scripture from the Standard Works
- g. Providing meaningful prayer experiences
- h. Living her religion

¹Lee, Harold B. "Put Power in Your Teaching," *The Instructor*, March, 1956.

- i. Being humble
- j. Setting a good example
- k. Knowing and understanding the children

To sum it all up, she does all in her power to create in children a desire to know and live the Gospel which is the end product of a testimony.

A Sacred Trust

Let us as parents and teachers awoken to the sacred trust and obligation we have to teach children the Gospel of Jesus Christ. In the teaching of the Gospel of Jesus Christ there is no more sacred opportunity than that which allows pupils to open their hearts to their creator. Haven't you ever thrilled at testimony meeting when youngsters arise and in their innocent, sweet, humble way say they know the Gospel is true?

We have a responsibility to see that we do everything possible to help our Heavenly Father's children gain a testimony.

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NEXT MONTH'S ARTICLE

NEXT month's article will be, "The Earth Is His and the Fulness Thereof," by Marie F. Felt.

• • •

Junior Sunday School SONG OF THE MONTH for November, 1956

"Sing We Now At Parting," *The Children Sing*, No. 29.

THERE are some fine thoughts in this hymn with which we can end the Sunday School period. Here we are singing to our Heavenly Father, rather than to each other. We are not only praising Him for His loving kindness and tender care, but we are asking Him to take over us and help us to serve Him. The children should be made aware of all these things as this is taught. The words parting, strain, rend and Sabbath will need some explanation.

In hymns such as this where we have dotted quarter notes followed by eighth notes, it will help the children learn it more easily if we beat each note, rather than the meter. At the same time we can indicate the direction the melody takes, whether up or down. Use the phrase method in teaching it; however, let them hear the hymn all the way

through several times before breaking it up into phrases.

As this hymn is used frequently in other meetings of the Church, the children will gain satisfaction in being able to sing it. Sing it reverently as indicated and not too fast. Teach only the first stanza.

—Beth Hooper.

• • •

ENRICHMENT MATERIAL

The Power of Prayer

MARY Jane and Julie jumped off the school bus and started to skip down the lane toward home. They were both nine years old and they had been best friends all through the third grade since Mary Jane had come to live next door to Julie.

Now the school year was ended and the long summer was before them. Now they could do all the wonderful things they had planned and talked about all through the winter. The very first thing Julie wanted to do was to build a tree house in the apple tree.

She turned to Mary Jane and said, "Let's hurry faster and get our clothes changed as quick as we can. Then we can start to build the tree house."

Mary Jane stopped, right in the middle of the lane, and closed her eyes. Her face had that different, quiet look it always had when she stopped and closed her eyes that way. No matter what Julie said to her, she never would answer until she opened them again. She always did that.

"Mary Jane, why can't you ever just DO something? Why do you always have to stop everything and close your eyes like that and make everybody wait and wait?" asked Julie.

Mary Jane did not say anything at all for a whole long minute; then she opened her eyes and looked at Julie. "I can't climb the apple tree today," she said.

"You can't . . . !" Julie was so mad she could hardly even talk.

Julie took a deep breath and coaxed, "Please, Mary Jane, don't be like that. You know how bad I want a tree house. Come on, let's go get started. I'll let you do anything you want to and I'll do the rest that you don't like to do."

"I'm sorry, Julie," Mary Jane answered. "I'd like to, honest, but I just can't." Mary Jane really looked

sorry and that made Julie madder than ever.

"Why can't you?" she yelled. "Who told you you can't?" She pointed to the air all around them. "There isn't anyone here, so how do you know you can't?"

Mary Jane looked at Julie and her eyes were sweet and her voice was soft when she answered, "Heavenly Father told me."

Julie swallowed hard because she had been going to say something unkind and that stopped her.

"Don't be mad at me, Julie," Mary Jane put her hand pleadingly on Julie's arm. The bishop told me, when I got baptized and confirmed, that if I would pray to Heavenly Father, He would guide me, and if I would obey His guiding spirit, it would deliver me from harm and danger. That's why I always stop and pray, and that's how I know whether or not things are right or wrong. That's how I know that I can't climb the apple tree today."

"But, Mary Jane, it's really all right. It's my tree and Daddy said we could. We wouldn't be doing anything wrong and I'm going to whether you do or not!" Julie jerked her arm away from Mary Jane's hand and started walking toward home. She kept wishing Mary Jane would come after her, but Mary Jane did not come.

Julie arrived at home and put on her jeans and started to work. Billy, her little brother, offered to help her. She didn't think Billy was very capable because he was only seven, but she let him help because he was better than no help at all. It really was not very much fun to build a tree house alone.

They finally got two of the boards in place and Julie was hammering the nails good and tight when all of a sudden she hit her finger instead of the nail. She jerked backward and lost her balance; then, she was falling just like in a bad dream, only, not for as long a time. The branches and leaves scraped her face and then, Boom! She hit the ground hard.

Her breath was all knocked out of her and she could not make any noise even to cry, but she knew she was still alive because she could feel an awful pain in her arm and she could not move it from where it was bent underneath her.

She could faintly hear Billy running and crying for her mother, but, even more plainly and clearly she could hear Mary Jane's voice saying, "The bishop told me, when I got

baptized and confirmed, that if I would pray to Heavenly Father, He would guide me and if I would obey His guiding spirit, it would deliver me from harm and danger."

She thought that she did not deserve a blessing from Heavenly Father, but she started to pray very hard and asked Him for forgiveness.

The doctor arrived and, after he examined her carefully, he told her she could not climb the apple tree again all summer because her arm was broken and it would take a long time to mend.

Julie lay quietly in her bed and listened to the bees buzzing in the apple blossoms outside her window. Somehow she did not really care too much about not finishing the tree house this year. Even though her arm hurt and her face stung from the scratches, she felt good inside. Now she understood how close Heavenly Father is to us always and how truly he hears and answers our prayers.

—Helen Hooper.

IDEA EXCHANGE

Learning Scripture

LEARNING simple and beautiful passages of scripture is an im-



Coordinator Mary Muir, Monument Park Second Ward, directs the children's attention to a large replica of a page from one of the standard works on which is written a beautiful yet simple passage of scripture for the children to learn and understand.

portant part of the worship service for the children of the Monument Park Second Ward Junior Sunday School (Salt Lake City).

Carefully placed in the program to correlate with and strengthen the atmosphere of reverence and spirituality, it is effectively directed by Sister Mary Muir, Junior Sunday School coordinator.

A large replica of the Bible, resting on an easel, is placed before the children where it can be easily seen. Upon its pages, printed in large lettering, are beautiful and simple passages of scripture.

They are carefully chosen, with

messages of interest and importance to the children. The coordinator reads and explains them, makes them meaningful to the children, then leads as they repeat the scriptures.

As new passages of scripture are added and learned, the former ones are reviewed.

Thus the children are learning the word of the Lord associating it with the Bible, the book in which it is written. They look forward each Sunday morning to this spiritual experience in their worship service.

—Addie J. Gilmore.

GOSPEL TEACHING I REMEMBER BEST

Concluded from page 271.)

has flashed through my mind. She was instrumental in establishing firmly in my being the knowledge that marriage for time and eternity in

the temple is the only true and acceptable way for a young Latter-day Saint girl and her sweetheart. I blessed her name as I attended dedi-

catory services of the Los Angeles Temple, thankful for the privilege of participating in the inspiration and glory of that hour.

THE AUTHOR

LAVERN W. PARMLEY is the fifth woman to serve as general president of the Church's Primary Assn. After 10 years as a member of the Primary Assn. general board, she was appointed as president May 16, 1951.

She was born in Murray, Utah, to Eugene and Ethel Gertrude Park Watts. After graduation from Murray High School, she attended the University of Utah in Salt Lake City. She was married to Thomas J. Parm-

ley, University of Utah professor of physics, and they have a daughter and two sons: Mrs. Frances Muir, Richard and William Parmley.

Sister Parmley has traveled extensively and has resided in Ithaca, N.Y.; Washington, D.C., and Berkeley, Calif., as well as Murray and Salt Lake City.

She taught in the Murray School District and in Ensign School, Salt Lake City, for several years.

In addition to her Primary Assn.

experience — which includes service in Grant and Emigration wards and on the Bonneville Stake board — she has been a Sunday School teacher, junior seminary principal and ward Mutual Improvement Assn. counselor.

As Primary Assn. general president, Sister Parmley also is editor of the association's monthly magazine, *The Children's Friend*, and is president of the Primary Children's Hospital board of trustees.

What the Sunday School Has Done for Me

By George H. Mortimer

FOR the ennobling influence of Latter-day Saint Sunday School teaching in my life, both as a pupil and as a teacher, I am deeply grateful.

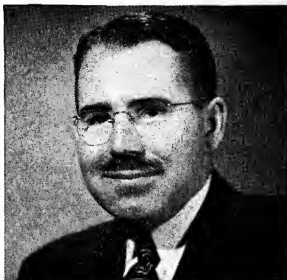
My Sunday School teachers have ranged from those who accepted reluctantly and taught indifferently to those who accepted willingly and taught inspiringly. In addition to the factual information imparted to me by these teachers, my observations and experiences in Sunday School classes have taught me two other important lessons.

One is that the teachers who inspired and taught me most were those who took their calls seriously, who studied and planned their lessons thoroughly, who were sufficient-

ly interested in me to get to know me by personal contacts outside class, who showed their love for their pupils by their kindness, consideration, understanding and patience but who maintained discipline in the classroom, and who manifested in class and out a sincere enthusiasm for the Gospel. As a young man I resolved that if I were ever called to be a Sunday School teacher, I would strive to be that kind.

The other is that if I go to class with the attitude of seeking the good, it is rare that I leave without learning something worthwhile.

It has been my privilege to teach classes of young people in their late teens for a few months and to teach adult classes for a few years. They



GEORGE H. MORTIMER

It has been my privilege to teach.

were rich experiences for me in study of the Gospel, in spiritual growth, in forming friendships which I prize as some of my choicest blessings. Only during my service as a full time missionary have I had the same incentive to study the Gospel systematically which the calls to teach in the Sunday Schools gave me. I am thankful for those calls, for the experiences that came to me as a teacher and for the resulting testimony of the truth of the principles which I learned and taught.

THE AUTHOR

A native of Provo, Utah, George H. Mortimer now is a patent attorney in the New York area — and president of the Church's New York Stake.

He was born in Provo Nov. 18, 1903, and lived there until he was called in 1925 to serve in the Swiss-German Mission. He had earned a Bachelor of Science degree from Brigham Young University and had taught, 1923-25, in Provo Junior High School. He later studied three

years in the School of Engineering of George Washington University in Washington, D.C., and then three years at that university to get a Juris Doctor degree.

Meanwhile, Brother Mortimer had taught from 1928 to 1931 in Davis High School, Kaysville, Utah, and was United States Post Office examiner in Washington, D.C., from 1931-37. He has been patent attorney since 1937.

After his mission, he served briefly

as Sunday School teacher in Provo Sixth Ward. He became a Sunday School teacher in Queens Ward (New York Stake) in 1938; Queens Ward Sunday School superintendent, 1940; New York Stake Sunday School superintendent, 1942; second counselor in the East Orange Ward (New York Stake) bishopric, 1944; bishop of that ward, 1946; first counselor in the New York Stake presidency, 1948, and has been stake president since 1950.

STARS IN AMERICA'S FLAG

(Concluded from page 259.)

Pioneering also was done during the early 1850s at Fort Supply in what became Wyoming; at Franklin, Ida.; at Genoa, Nev.; also in northern Arizona on the Little Colorado River. In a word, Latter-day Saint pioneers carried forward their colonization at strategic spots over practically all the West. Some places were more or less temporary, but all were solidly based on the principles of American freedom and religion.

The building of towns and states went forward in cooperation with other good folk who came to build homes in the West. The force of the Latter-day Saints in shaping history of that great realm has been given appreciative recognition by national leaders. It was

voiced by Henry A. Wallace, then U. S. Secretary of Agriculture, when he said at the New York Book Fair:

"Of all the religious books of the 19th Century, it seems probable that the Book of Mormon was the most powerful. It reached perhaps only one percent of the people of the United States, but it affected this one percent so powerfully and lastingly that all the people of the United States have been affected, especially by its contribution to the opening up of one of our great frontiers."

—New York Times, Nov. 5, 1937.

Our pioneers helped to place the stars of Iowa, Nebraska, Colorado, New Mexico, Arizona, California, Wyoming, Idaho, Nevada and Utah in our flag. Sons and daughters of these nation-builders today are carrying forward with other loyal Americans to keep those and all the other stars shining in Old Glory.

The Holy Land Today

By Marion G. Merkley*

THE charm of Palestine cannot be found through a superficial visit to bustling shops and odoriferous cafes. Nor is it discovered in the clamor of the city streets, where the rivalry of guides, taxi drivers, basket boys and beggars is so distracting to the tourist. It is in the villages off the highways that the events are found as recorded in sacred scripture.

In Shechem (Nablus) men work at the threshing floor. Near Samaria women grind corn. Children play in the market place of Jericho. The women of Bethlehem have pieces of silver sewed to the headdress. A wedding procession at Bethel goes out to meet the bridegroom. In the villages, visitors become guests of honor and partake of biblical hospitality in a truly biblical manner.

The people of Palestine are today, as often before, a mixed collection of races and tongues. The visitor is bewildered by the confusion of voices in which self-seeking and jealous rivalry is as prominent as in any other country. It was to such people as these that Jesus revealed His messages of love, faith and tolerance; and He demonstrated that all men may become worthy to be called the sons of God in spite of present frailties and shortcomings.

The following places, listed alphabetically, stand out in the Old Testament record:

Beersheba. (*Genesis* 21:25-33; *Judges* 20:1.) The seven wells of Beersheba still supply good water. The bazaars of Beersheba are perhaps the most interesting in Palestine, for this town, on the very edge of the desert, still sees many types, customs and dresses one reads about in the Bible.

Bethel. A town about 12 miles north of Jerusalem (*Genesis* 28:19; 31:13; 35:1-6; *Joshua* 16:2; *Judges* 1:22). It was at the fine well near Bethel that the caravan stopped when Mary discovered Jesus was not with the party returning to Nazareth. The threshing floor and the well at Bethel have been serving the people for generations.

Gaza. In very early times Gaza was the strongest of five Philistine cities on the way to Egypt. The religion of the people lacked spiritual content. Gaza is now the center of a huge camp of Christian and Moslem refugees from Israel.

Hebron. (*Numbers* 13:22; *Genesis* 13:18.) The "Oak of Abraham" is still visited by thousands of people. It stands in the grounds of a Russian Pilgrim Hostel, about a mile outside the town. The Cave of Machpelah is now underneath a fine mosque and is a center of interest. Entrance to the cave is forbidden, although the visitor may peer into it by securing permission from government officials stationed there (*Genesis* 23:1; *II Samuel* 2:1; 5:1-5).

Jericho. The ancient ruins of Jericho are about one-half mile northwest of the present city. It was built beside "Elisha's Spring" (*II Kings* 2:19-22). The excavated walls of Jericho clearly show the general outline of the city at the time of the Israelite attack (*Joshua* 6:20). The excavations show storehouses, guard rooms and public buildings in a city of narrow, twisting streets. The Roman city of Jericho, visited by Anthony and Cleopatra, was about a mile and a half southeast of the ancient city.

Directly back of the modern city of Jericho rises the imposing Mount of Temptation. This is the traditional site of the second temptation of Christ (*Luke* 4:5). Two monasteries mark the mountain — one halfway up, the other on the very top of the mountain. Jericho is a thousand feet below sea level. Its rich soil produces abundant crops of oranges, dates and bananas. It is pleasant in winter, but hot during summer. A beautiful sycamore tree stands at the intersection of two main streets in Jericho (*Luke* 19:1-10).

Jerusalem. Originally the city was named Salem, later changed to Jebus. Finally the city was called Jerusalem, and it became the capital of the Hebrew and Judean kingdoms. The sacred city is built upon four hills or Jebels. It has been repeatedly destroyed and rebuilt on the same general outline. Three great religions — Judaism, Christianity and Islamism — look to Jerusalem as a Holy City.

The temple area is completely surrounded by a wall, and an impressive mosque has been built in the area by the Moslems. Jerusalem is now divided into two sections: the older, eastern portion, within the walls, being in Jordan; the newer, western section, is in Israel. The west wall of the old city has been established as the armistice boundary between the two countries. Places of interest include the Sepulchre, Wailing Wall, Citadel and the Temple area. ➡

Samaria. The city of Samaria was built by Omri, the father of Ahab (*I Kings* 16:23, 24; *Amos* 3:9, 10; 5:11; *Micah* 1:6; *I Kings* 22:37; *II Kings* 10:18-28). Samaria was a province with a mixed population (*II Kings* 13:24). They were rejected by the strict Jews after their return from Babylon captivity, and a long period of enmity commenced (*Nehemiah* 4:12). In the time of Jesus the Samaritans returned to favor and they were among the first to receive the Holy Ghost (*Acts* 8:5-17).

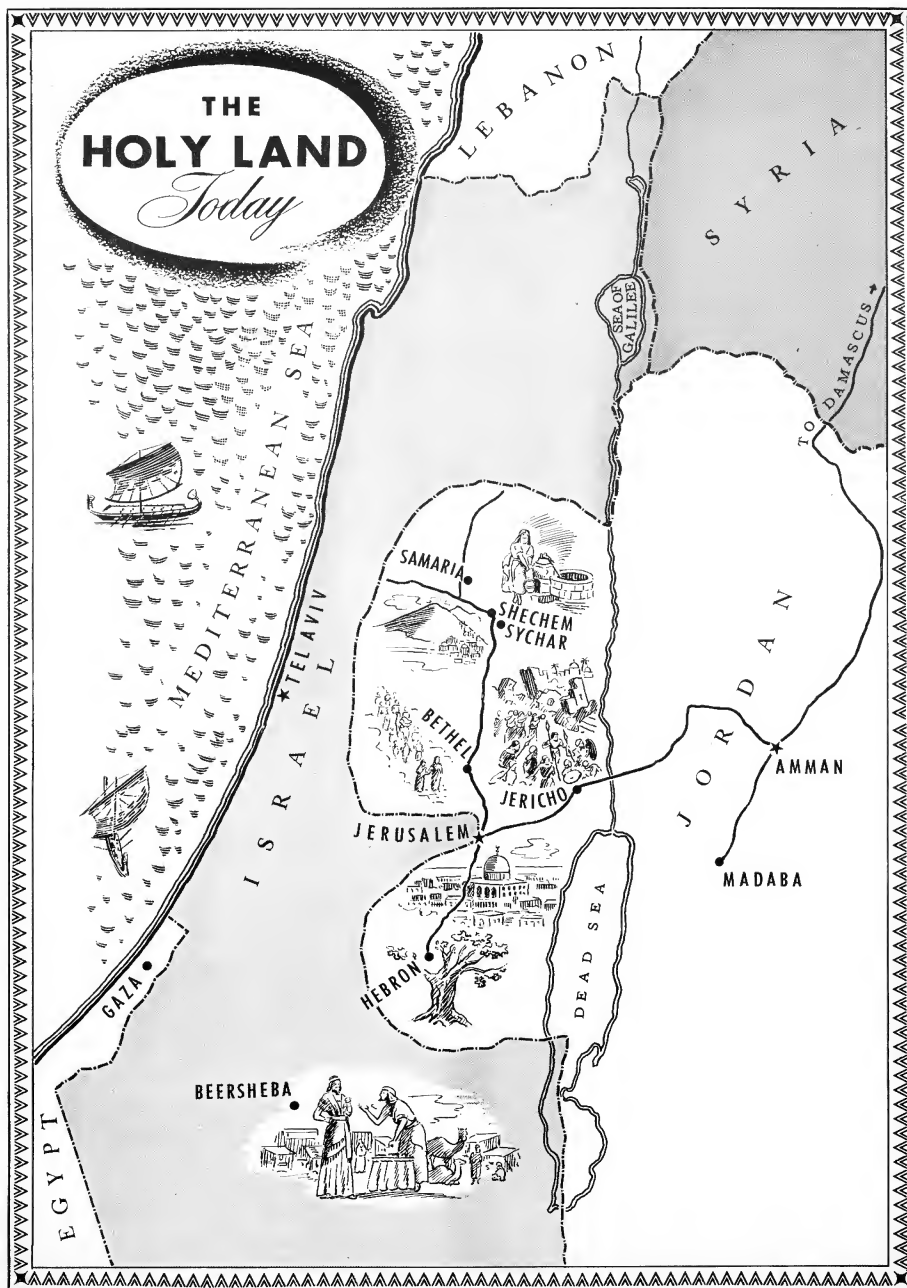
Less than four hundred Samaritans live in Palestine today and continue to observe the annual Feast of the Passover in the traditional manner on Mount Gerizim. The ruins of Herod's palace and other ancient buildings mark the scene of a former flourishing political and religious center.

Shechem. The successor to the ancient city of Shechem is called Nablus (Neapolis or "new town"). It is located on a watershed between the two mountains — Ebal and Gerizim (*Genesis* 12:6). Jacob's Well (*Genesis* 33:18; *John* 4:6), Sychar and Joseph's tomb are nearby (*Joshua* 24:1; 24:32; *Genesis* 35:4; *I Kings* 12). Nablus is today a flourishing city, important for its agricultural products. Jacob's Well is a famous tourist attraction.

The visitor to Palestine who wishes to see for himself the places of biblical interest and to deepen his knowledge of the people of the Holy Land and their customs should go as a pilgrim. The honest student will be richly rewarded for his efforts.

*Member of the Desert Sunday School Union general board and assistant superintendent of Salt Lake City public schools. Dr. Merkley resided in Palestine from September, 1953, to June, 1955, as chief of the education division to Jordan under the program formerly identified as Point IV.

THE HOLY LAND *Today*





ULYSSES S. GRANT
His thoughts were with Lee.

CUFF links have never been a particular love of mine. But, some years ago a radio man gave me a pair of small ones. The face of each was square, with a radio tower in silver lifted out against a black background.

"Why don't you turn those cuff links so we can see what they show?" a friend said the other day in our offices. His fingers began to turn one of the links. I looked down. Both links showed the towers upright to my eyes. To others, the towers were upside down.

I have not taken the time to look up etiquette on displaying cuff links. But since my friend gave one that twist, I have tried to see that they are adjusted each morning to be upright in the other fellow's eyes.

Ulysses Simpson Grant¹ probably did not wear cuff links on a certain Sabbath in April, 1865. He did wear a private's blouse. But the rugged commander of all the Union forces on that day left a classic example of turning one's own thoughts to the view of another—General Robert E. Lee, in this instance.

America's North and South had been locked in bitter war for four years. It was now early spring in Virginia's heartland. Peach trees were pink with blossoms, and the hills pale green with new grass and unfurling leaves. Soldiers no longer awoke with frost on their blankets.

Union armies had closed in on gallant General Lee. His cause was hopeless.

As Grant moved to within two or three miles of a little Virginia town called Appomattox Courthouse, he received a note from Lee. The Southern general was ready to talk surrender terms.

¹He registered as Ulysses Hiram (baptized Hiram Ulysses) Grant, but the Congressmen nominating him for West Point submitted his name as Ulysses Simpson Grant, knowing his mother's name was Simpson. The last name stuck. See the *Dictionary of American Biography*, Vol. VII, page 492.

When Thoughts Turn

The two generals met in a large, two-story home in Appomattox Courthouse. They presented a picture in contrasts. Lee was tall, erect, and silver-haired. He was in full, bright uniform, with elegant sword and deep-red sash. Almost worshiped by his men, he was one of America's noblemen. He was dignified and dutiful, courteous and courtly, a brilliant strategist in the field, yet a "peacemaker by nature." His favorite drink was buttermilk. A slaveholder only by inheritance, he had promptly sold his slaves. Yet his staff officers had heard him say that he would rather "die a thousand deaths than surrender to Grant."

One historian wrote that Lee represented the America of Washington; Grant, the America of Lincoln.² Grant was short and stoop-shouldered. At the surrender he wore the rough uniform of a private, with the straps of a lieutenant-general. Mud spotted his boots and trousers. His hair, often unkempt, was dark. He was 42; Lee, 58. Lee wore a beard; Grant, whiskers. Lee's youth had been marked with success; Grant's, failure. The son of a tanner, Grant had fizzled in farming and real estate. He had gone to work for his two younger brothers in a leather goods store, at \$50 a month.

But Lincoln found him a winner on the battlefield—energetic, determined, forceful though quiet, a daring driver.

As the two generals met, they recalled their days in the Mexican War. Twice Lee brought the conversation back to the subject: surrender.

Lee asked Grant to write out the surrender terms. Grant did, and as his pencil moved, his thoughts seemed to turn to those of Lee. Grant asked that arms, artillery and public property be parked and stacked. But his terms also provided that Southern officers might retain their sidearms, private horses and baggage. Every one of Lee's soldiers would be permitted to return to his home, "not to be disturbed."

Lee took some glasses from his pocket, wiped them, crossed his legs

²"Gamaliel" Bradford, *Lee—The American*, page 163.



ROBERT E. LEE
His thoughts were with his men.

and read Grant's note. "With feeling," he said the terms about horses and private property would have a "happy effect on his army."

Grant asked for further suggestions. Lee explained that in his army the artillerymen and cavalrymen owned their own horses. Grant had not known this. The men in his ranks used government horses and mules.

Grant could have been thinking about the excitement that would erupt in Washington and other Northern centers with the news of Lee's surrender. But his thoughts seemed to linger with Lee's. Grant said that he "took it that most of the men in the ranks were small farmers." They would need their horses "to put in a crop to carry themselves and their families through the next winter." All the Southern soldiers could keep their animals, he said.

Lee answered that this would also have a happy effect on his men.

As Lee departed, he remarked that for some days his men had been living on parched corn exclusively. Grant invited him to send his wagons to the Northern supply trains two or three miles away. They could have "all the provisions wanted."

When news of the surrender reached Northern lines, soldiers began firing a victory salute. Grant ordered it stopped. The next morning he rode into the Southern ranks, and again paid his respects to Lee.

Ulysses S. Grant had more than his share of setbacks and successes. But, for me, his greatness reached its summit with Lee at Appomattox. There Grant's thoughts turned to another's view. And as they turned, an historic surrender turned to a classic in statesmanship.

Those cuff links? I hope that they, as symbols now, rather than ornaments, are always turned the right way.

—Wendell J. Ashton.